Evangelical Christendom

"Unum Corpus sumus in Christo."

Sept.-Oct., 1938

The Universal Week of Prayer

By the REV. PREBENDARY W. WILSON CASH, D.S.O., O.B.E., D.D.

(General Secretary, Church Missionary Society)

THE first week of every New Year is observed by many thousands of Christians the world over as the Universal Week of Prayer, when people of many Churches, denominations, races, colours and tongues in both hemispheres meet together in different centres for corporate and united prayer. The movement began in 1846 after the "Evangelical Alliance," now known as "The World's Evangelical Alliance," was founded. The Alliance was planned as a co-operative enterprise among the churches, and one of its most useful purposes throughout its long history, covering ninety-two years, has been the organizing of the Universal Week of Prayer, which commences on the first Sunday of each new year.

Each word of the title "The World's Evangelical Alliance" is significant. The first word, "World's," implies that members and friends of the movement are thinking in nothing less than world terms. They have a message for every race and people, and therefore they seek to recapture for the Church the vision of the World Mission of Christianity.

The dictionary defines the second word, "Evangelical," as "pertaining to the Gospel." We often interpret the word Gospel to mean good news, but it is really derived from the Saxon and means God's spell or God's story. The Gospel is only good news because when Christ came, God began to write His own story in the visible ink of the Incarnation. Evangelical is surely an eminently suitable term to express this message, as Christians believe from God, of His redemptive love for mankind. It is the story of how God took the initiative in our salvation and offered to mankind forgiveness that is free and unmerited by any act of ours.

The third word in the title, "Alliance," marked in 1846 the beginning of a new co-operation and fellowship which would help to draw people together into a Christian unity through prayer and service. To-day it designates a great and widespread organization: a tree the leaves of which are for the healing of Church divisions and Christian disunity.

One of the first steps taken was the founding of the Week of Prayer. It extended to the Mission fields, and Christians all over the world were asked to set apart the first complete week in January each year (commencing Sunday) for united prayer. To many in those days the idea of joint prayer meetings and intercessions was new. Churches kept very largely to themselves, and sometimes even built barriers for mutual exclusion. People everywhere were summoned to a more excellent way—the way of worship, in which all could gain a new conception of God and find through the Holy Spirit a unity which already existed but which was little realized. Since those days other organizations have sprung up with a similar objective, but the World's Evangelical Alliance went and goes to the very heart of the problem of re-union when it threw the emphasis upon our common worship and prayer.

In many parts of the British Isles the idea was taken up warmly, and churches in other lands wrote asking for the papers giving the topics for prayer, so that before long a world-wide movement had been initiated which has grown in volume and value ever

since. To-day the subjects suggested for the Universal Week of Prayer are circulated by thousands to all parts of the British Empire, to the United States of America and the Southern States, to India and Ceylon, to China and Japan, and to the Islands of the Seas. Christians in the young churches in the far-off islands of the Pacific join in prayer with the older churches of Europe. The subjects for prayer are translated into many languages, and Christian people of widely different Church loyalties are drawn together in that strongest of Christian bonds, the bond of prayer. As each new year dawns there is offered to us a share in this world-wide fellowship which unites Christians of so many races in worship and intercession for the world and its needs.

It is ninety-three years this coming January since the movement started, and during the Week, in all parts of the globe, united gatherings for prayer will be held. Chinese and Japanese, for example, will be using the same topics for prayer and will be uniting in intercession that peace may be restored. The same subjects for prayer will be offered in the Spanish tongue by people belonging to both the contending parties in Spain. Italians and British, Germans and French, will find new bonds of unity in a common act of intercession. To those who know the value and the power of prayer there arises a vision of world redemption in the midst of strife, misunderstanding, hatred and suspicion, a vision that can be changed into reality for the nations disillusioned by failure, changed from theory to action if the Christian forces can capture in some new way the New Testament conception of prayer.

An ancient prophet looking out upon the world of his day with its clash of loyalties and dangers of conflict, declared that victory would come " not by power, nor by might, but My Spirit saith the Lord." What he meant was that the ultimate word in world affairs will never lie with the big battalions and the organized material strength of a nation. The last word is with God, and prayer helps people in all lands to regain this spiritual truth of God in action in the world. It brings those who pray into a new awareness of God, and it places the emphasis in international life not upon any humanistic theory, but upon the discoverable fact that God is actually at work among the nations and that our prayers—yours and mine—can shape, in a very real way, the history of the world. Next year the Week of Prayer will be held in the midst of terrible conflicts on both sides of the world; it is therefore surely fitting, while contemplating problems and difficulties that are seemingly insoluble, that we should remind ourselves of this other fact that God is working His purpose out and is appealing to us all to find a way of life freed from fear, anxiety and strain, a life that can be achieved as individuals and nations aligning themselves to the will of God. In prayer, therefore, we are not asking God to change His mind, but we are seeking that we may more fully understand His purpose for us and the world and interpret it in every department of human activity.

As we think of the disharmony of the nations during the past five years, and the dangers of another world conflict which have threatened us, it is indeed a matter for thanksgiving to God that this calamity has been, so far, averted. From the Christian point of view, we believe that it is due to the prayers of the Church, and the Church is the salt of the earth. The silent, invisible forces of intercession may seem to many unreal and ineffective in the midst of the din of conflict, the roar of guns and the noisy creed that might is right, but to those who have eyes to see, this ceaseless prayer force is the way in which spiritual power is generated and the resources of God made available in world service. Prayer is the potential power for international peace and good will. I say potential because so far it has actually been all too little tried. Where it has been applied to situations and circumstances history shows that this potential power has been released and thus has become amazingly effective. People in England and possibly in other countries are divided between an armament policy and pacifism, neither of which in themselves are enough to secure the peace of the world. But there is another way. It is for the Church of God to unite in daily prayer, for every Christian, whatever his colour or race, to join in this plan and to pray definitely and continuously for the peace of the world.

I suggest that in this connection we think of prayer as creative energy, the springs of spiritual power, which operating on all life, individual, social, national and international, changes both the person praying and the object for which he prays. Herman in his

book of prayer says that "At every great crisis in the world's history multitudes have rediscovered the secret of prayer and a tidal wave of petition and intercession has swept through Christendom. But again and again, once the crisis was passed and the tension slackened, the voice of prayer became faint and inarticulate and soon there was only a thin trickle where once the flood had been." Those of us who remember the years of the great war know what a lot of truth there is in these words. The nation has been, in times of danger, thrown back upon God and God in His mercy has helped us, but to appeal to God only when we are threatened by danger is unworthy of us. The call of God to our nation at this time is that we repent and turn to Him, not because of any immediate difficulty, but because we cannot, either as individuals or as a nation, live without God. Prayer, therefore, is not merely petition. It is an attitude of life. Either we face toward God and seek Him with all our hearts or we turn our backs upon Him. When we start to pray we find at once that we are face to face with the moral demands of God, and we discover that our character cannot be separated from our prayer life. The reality of our praying depends upon the background out of which our intercession springs. It is therefore the life behind the prayer that matters. If our attitude to God is one of humble dependence upon Him we shall express our faith in terms of God as our Father and of ourselves as His children, our fellowship with God will therefore depend upon a real faith in His understanding love and sympathy, His willingness to redeem and help, His purpose for us and for all mankind, and His presence actively with us guiding the affairs of men and nations.

I appeal then to Christian people everywhere—in Churches, in homes, in private devotions, and everywhere—to unite during this Week (January 1st to 8th) to pray for the peace of the world. Prayer does change things, and if we all rise to this call of the World's Evangelical Alliance, and do our part we shall see again God's answer in the new year. Our Lord said to His disciples, "When ye see these things come to pass lift up your heads for your redemption draweth nigh." He never expected His followers to suffer from defeatism. He forbad pessimism. He told us to lift up our heads, to look the world in the face undismayed and without fear. And why? Because to His Church our Lord has committed this ministry of intercession. He has given us this power through prayer of working for the peace of the world. The reason for our failure is not that God does not answer prayer but because *we forget to pray*.

As therefore 1939 opens and we face a new year, we are compelled by the facts of the world situation to pause and think. We are rather like a man in some Eastern volcanic island, standing on a mountain peak in the early hours of the morning. As he looks across the ranges of hills he sees a red glow in the sky and he wonders whether it forebodes some terrible volcanic eruption or the dawn of a new day. It may be dawn or disaster, and as he anxiously waits the red glow deepens, the dark clouds are tinged with gold and he realizes that it is the dawn. The sun leaps forth, as it does in Eastern lands, in a blaze of light and dispels the clouds and the darkness and with them the fear and the dread.

How glorious it would be, we say, if in the tangles and distrusts in international life today we could wake up some morning and find that our fears of disaster had vanished and that a new day had dawned—a day of hope and peace for a disillusioned world. I have tried to indicate one way by which I believe we can make a solid contribution to world peace. If we all agree to unite in prayer to God we shall prove anew by our own experience that He does answer prayer. Let us therefore take up personally this Universal Week of Prayer and join in intercession for the nations of the world that suspicion, fear and hatred may disappear; that a new understanding and fellowship may be discovered; and that each people may work for the prosperity of all and all for each; that thus the red glow may prove to be not disaster but the dawn of a new day in a troubled world.

Headquarters Notes

As these Notes are being prepared an international situation giving rise to anxiety in this and other countries has developed. We feel sure that already the situation is a subject of prayer to God, on the part of individuals and of communities, and will continue to be so until, if it please God, peace is assured. We only add that there is such a thing as a Holy War, which it is conceivable might at some time have to be waged in the interests of moral righteousness and peace. We do not affect the role of the prophet in saying this. Our prayers can and should be directed to the petition "Give peace in our time O Lord."

Church Congress Exhibition.—As on previous occasions when there has been a Church Congress, the Council of the World's Evangelical Alliance have arranged for the Alliance to occupy a stand in the Exhibition Hall at Bristol, in close proximity to the stand of the British and Foreign Bible Society, and others with whom the Alliance is in friendly co-operation. Literature will be available, and the stand will be in the charge of Mr. H. W. Hall, who will be prepared to give information, and will seek in every possible way to further the witness and work of the Alliance. The Church Congress opens on October 1st, and closes on the 7th.

The General Secretary's Visit to Europe.—It has been arranged for Mr. Gooch to leave London on September 29th, travelling via Prague and Budapest to Warsaw. A heavy programme of engagements in each of the three countries to be visited attends Mr. Gooch's visits, and he will be thankful to know that he is being remembered in prayer to God, not only as regards travelling mercies, but for the supply of grace and wisdom to confer and speak on matters touching the interests of the Alliance, especially its mission to further Continental Protestant aid at a time when anxiety and need prevail among many who are without the means of helping themselves. Mr. Gooch expects to be absent for about three weeks.

Rev. J. Chalmers Lyon.—We have received a welcome letter from Mr. Lyon, who reports "a splendid reception" on his arrival in South Africa, and adds "This has been a wonderful time." Writing on August 8th Mr. Lyon reported many engagements, and asks for our prayers to meet difficulties (which seem to be largely of racial origin), closing his letter with the words "Prayer can effect wonders."

The Waldensian Churches.—The Council forwarded the following telegram to the Moderator of the Waldensian Church Synod which met at Torre Pellice, Italy, on September 5th: "Hearty greetings to all, and sincere prayerful concern for Evangelical Italy from the World's Evangelical Alliance (British Organisation)."

Dr. and Mrs. Campbell Morgan.—The Council also caused a telegram of congratulation to be despatched to Dr. and Mrs. Campbell Morgan, who celebrated their Golden Wedding on August 20th. The message read, "On behalf of the Council and members of the World's Evangelical Alliance I send to you and Mrs. Campbell Morgan warm greetings and hearty congratulations upon your Golden Wedding Day. Long may you live; long may you love; long, long may you be happy. Gooch."

Religious Liberty in Malta.—The Colonial Secretary announced in Parliament, just before the recess, that the Government intended to grant a new Constitution (under Letters Patent) to the Island of Malta. It will be of a limited character. This step at once raised the question of Clause 56 in the old Constitution (which was withheld in August, 1936), and a letter was addressed to the Secretary of State for the Colonies enquiring whether this Clause would be embodied in the new Constitution. We are thankful to be in a position to report the following reply to this letter of enquiry: "I am directed by Mr. Secretary Macdonald to refer to your letter of the 4th July enquiry whether certain provisions relating to 'Religious Toleration' which were embodied in the Letters Patent providing for the Government of Malta dated the 14th April, 1921, will be included in the new Constitution which is to be introduced into the Colony. (2) In reply, I am to point out that the Letters Patent of the 14th April,

1921, were revoked by further Letters Patent dated the 12th August, 1936. The provisions relating to 'Religious Toleration' to which you have referred were retained in the 1936 Letters Patent, and it may be assumed that similar provisions will be included in the Letters Patent which will be issued in due course embodying the new Constitution. A. B. Acheson."

Fourth Centenary of the Reformation and English Bible Celebrations.—We are still receiving letters of congratulation and thanks for the Commemoration Programme in use at the great united National Service of Thanksgiving arranged by the Alliance at the Queen's Hall, W. Copies of this souvenir of the celebrations were sent to representatives overseas and have undoubtedly helped to further the movement. As we write a letter is received from Lagos, Nigeria, thanking us for the programme, and adding, "We have had some very encouraging gatherings here in Nigeria in connection with the Fourth Centenary." How many of our readers have thought of having the reproduction in the programme of Karl Oom's famous picture framed? It makes an attractive setting on any wall, and what an opportunity it affords of a personal talk—the origin of the picture, the privilege of having the Bible to-day—and the responsibility of those who never read it. We can still supply a few copies of the programme, price sixpence each (post free, sevenpence).

Prayer and the Crisis.—We feel sure the subject of prayer and united prayer will be on the hearts of very many at this time. The Archbishop of Canterbury on behalf of the Church of England, and leaders of the Free Churches have already expressed hopes that in all Churches special prayers may be directed to God that wisdom may be given to our statesmen and all, in this and other countries, who have responsibility at such a time as this, that patience and goodwill may solve almost insuperable difficulties, and peace be maintained. Ought we not to pray too that God will deal with those who are promoting anti-Semitism. What should we plead in this connection? At least we can ask that God may reveal to them the error of their ways and turn their wills towards His plans and purposes for Israel? Before us is a letter from Dr. Conrad Hoffmann, Junr., asking if the Alliance could initiate a prayer movement on these lines, and adding "I am sure that if sufficient people could be aroused and persuaded to pray unceasingly along these lines, something would be sure to happen—for the prayers of righteous men and women avail much."

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

That in this Bible year the power of the Bible is so manifest, in many lands, and that the heathen are coming to the light of its revelation of Jesus Christ the Saviour.

For Christian statesmen and leaders in our own country, and in other countries, including China, where the example of General and Madame Chiang Kai-shek is a pattern of Christian humility and a national force.

For the safe conduct of seven consignments of food to our Protestant brethren in Spain, and for the response already made to enable this fellowship of suffering to continue.

LET US PRAY—

"Give peace in our time O Lord; because there is none other that fighteth for us, but only Thou, O God."

That the autumn and winter work of the Alliance, already in full progress, may be directed and blessed under the power of God the Holy Spirit. Will all readers help, too, by prayer in the matter of the really urgent need of immediate financial help? The Council earnestly ask all who believe in the power of prayer to respond to this appeal.

For the General Secretary, that in his projected travels in countries of Europe he may be protected, and supplied with Divine grace and wisdom. Please remember in prayer the Bible School in Poland and other Alliance interests in Poland now under consideration.

Missions and the Week of Prayer *

By The REV. WILLIAM PATON, M.A.
Secretary, International Missionary Council

OUR subject to-day is "Missions," and perhaps I might just say how appropriate it is that we should meet for prayer on this great subject in this Bible House, remembering the indispensability of the work of the Bible Societies, on which the whole missionary movement so largely rests.

And we are conscious of the fact that this observance of the Week of Prayer each year is now shared in by the younger Churches all over the world. It is a very remarkable thing to consider into how many great languages the Call is translated. As I read this year's Call, written by Dr. Mott, and recognised some of those well-known turns of phrase, I could not help thinking how many people all over the world would do the same and feel themselves once more united with that great man in his work.

May I very briefly remind you of some of the things that the Churches and Missions are facing? Our Chairman (the Rev. A. H. Wilkinson) has reminded us about the Far East, and it is not possible, in my judgment, to exaggerate the grimness of the prospect that faces us there as Christians. I, like other people here to-day, have correspondence from Japan and Korea and China, and am in touch with Manchuria, and our hearts are greatly burdened as we consider how these Christian folk are trying to bear their witness to Jesus Christ and to hold the bond of fellowship with other Christians under conditions of the most immense difficulty.

I had a letter a short time ago from a friend who had been travelling for some weeks in Korea. He drew a perfectly terrible picture of the reign of terror under which Christians especially have to do their work. We know how our Japanese Christian friends have the doubly difficult task—and we must be careful how we speak of these things—of maintaining their Christian principles in a country which is overwhelmingly in favour of the Government policy, though their own hearts and consciences must be ill at ease.

And when we think of China, with all that was being built up in the way of constructive work, the immense evangelistic opportunity the recent years have shown among all classes of the community, students and villagers everywhere—that is the general testimony—and when you think of the vital efforts at reconstruction of a ruined countryside, or of the vigorous attack on illiteracy, it is very hard to think that so much of that has been smashed; and one can enter in some feeble way into the minds and thoughts of Christians who in that kind of condition are trying to be Christian and to bear their witness.

I want to say here that I think we ought to recognise that these Christians of the younger Churches are setting us a lesson in the maintenance of the Christian spirit in time of war. Let me read you here what is now a public document, an address sent by the National Christian Council of China to the National Christian Council of Japan only a few weeks ago. I will not read the whole. It partly deals with the war question, and, of course, judged by ideal standards, some of the things it might have said it does not. But I quote the following:—

"This war will not continue indefinitely. The roar of the cannon will cease. We must heal the wounds caused in this clash. We believe that the day of peace will bring heavy responsibility for the Christians of the two nations, and we yearn that striving together we may not fail in the responsibility. This, however, rests in the bosom of the future. For the present we can only devoutly pray that the restoration of peace may speedily come. For this we earnestly pray, and you, we believe, are joining us in this prayer. We yearn that we may be, and firmly believe that we are, fully one in our prayers."

Now I doubt whether any representative Christian body in England did as well as that in 1914 to Germany. Let us never forget that there is such a thing as the world-wide Church, and that the idea is not just unrealistic sentimentality. We, here in this room in London, are actually united by the mystical bond of the Holy Spirit with great multitudes of Christians who are themselves conscious not only of a Christian Church within their own country, but of

* An Address delivered at the British and Foreign Bible Society's House, in connection with the Universal Week of Prayer.

being linked up in this bond of the Spirit with those in all the world who love and have been redeemed by the Lord Jesus Christ.

Then our Chairman said a word about India. It is not, as you know, possible easily to exaggerate the opportunities which face the Christian Church there, not only among the outcastes, the Untouchables, but now more and more among the caste peoples. There is no place perhaps in the whole world where you see so clearly how the whole corporate life of the Church may be made the weapon of evangelism. The Church is itself the agency that draws other people to know and understand the work of Christ.

Remember, too, that this very peace and understanding in which we rejoice between the Government of India and the great Indian parties, the new peace and co-operation for which many have longed and prayed in past years, though it gives great opportunities for national forward work, may offer fresh challenges and difficulties to the Christian movement. It may become in some politic minds a little unwise, a little unfortunate to press too strongly the principle of evangelism. But the Christian Church, committed as it always is inescapably to world-wide evangelism, can never be popular. It must always raise an issue which in a sense is an issue of division. It can never consent to that view, so popular in many quarters, that it does not matter much what you call yourself, that all ways are much the same to God. I have no doubt at all that when the great meeting of the International Missionary Council assembles in Madras, the coming of a world Christian gathering to India may not only help to strengthen the Christian Church in India, but perhaps raise more clearly than ever before the inescapable issue of evangelism.

Just one word about the Near East. Have you ever thought, when you pray for missionary work, of that almost unbroken front of Islam, and of the very slight progress which during all these years has been made in the great Moslem world of the countries of the Near East? What do we really feel and believe about that? The Christian Church is almost careless about it, does not seem to know, does not seem to care; and yet it is perhaps the greatest unsolved problem—I hate to call it a problem—which we have to face in our missionary work.

Then lastly, we think, as our Chairman told us, of the enormous opportunities in Africa. I remember some months ago Prebendary Cash, of the Church Missionary Society, saying in a little meeting of some of us that with all the great ingatherings in India, it remained true in that year of the C.M.S. that of every seven converts gathered in under God by the Society, six were gathered from Africa; a thing which people who have been rather immersed in the Mass Movement in India have hardly believed. It just shows how great is the opportunity all over the world, as the invitation to this Week of Prayer says.

I say all these things because I want to ask you to pray again for the meeting of the International Missionary Council we shall hold, God willing, during December, in Madras. It will be a meeting, the first, I believe, in Christian history, in which more than half of those present will belong to the younger Churches of the countries of Asia, Africa and Latin America. It will be not in the old sense a Missionary Council, but a gathering primarily of the younger Churches with the missionaries and the missionary administrators to help them. And if I were asked what is the one petition that should most of all be prayed in anticipation of that gathering, I know what I should say. The one thing we need to ask God is that it will please Him to raise up prophets from among the people of the younger Churches. You can, I think, easily picture to yourselves what it might mean for some of the most experienced leaders, with younger and older, in those Churches of Asia, Africa and Latin America, to meet with people from Europe, from our own country and from North America and the Dominions, with minds prepared by study of the common problems, with long prayer offered over many months all over the world. You can imagine, I think, how in such a gathering, more by personal intercourse than just by formal speaking, there might be a quickening of mind and heart, and the Spirit of God break in upon human souls, and men and women whom God desires for leadership and sacrifice learn and hear His call. That is what we ought to pray for, that this meeting shall not be simply a clearing house of problems and information, but shall be a listening to the voice of God, and that He may be pleased in His mercy to call out those there who shall serve Him in the ways that He shall desire.

UNUM CORPUS SUMUS IN CHRISTO

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANIZED BY THE ALLIANCE SINCE 1846)

For 1939

Sunday, January 1st, to Sunday, January 8th, 1939

(INCLUSIVE)

FOREWORD.

Will Christian leaders and workers everywhere please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily during this Week, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 1st, on the texts suggested for this purpose (see page 3). They are also asked to urge their congregations to make use of the topics for Prayer, also to attend the local united Meetings during the Universal Week of Prayer.

Please forward a brief report of Meetings held, and any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1.

TO ALL WHO LOVE OUR LORD JESUS CHRIST IN SINCERITY, AND SEEK HIS KINGDOM.

BROTHERS AND SISTERS IN CHRIST JESUS.

Again, at the beginning of the new year, we invite you, of all nations and kingdoms and languages, to unite in Prayer and Thanksgiving. "Let us come with boldness to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need."

That the need of our times is grievous is apparent. Nation rises against nation. New pagan gods are being worshipped in lands nominally Christian for centuries. The most ruthless and best-organised attacks ever known are being made upon the Christian Faith.

For the evils of these days the Church must accept its share of responsibility.

If the Church in every land had sought to know more fully the mind of Christ; if it had followed with single heart His purpose of world-wide redemption; if it had cared less for its sectarian differences and more for its unity in the things that matter; if it had witnessed lovingly and fearlessly to Christian truth and righteousness, can we believe that the world would have fallen into the terrible state in which it is to-day?

Therefore we are called to penitence, seeking God's forgiveness for our sins and, by His grace, the renewal of the life of the Church, so that it may worthily carry our Lord's evangel throughout the world. For in the Gospel of redeeming grace is man's only hope.

Nor for ourselves alone do we pray. We would make intercession for the nations; for those who are persecuted for their faith; for the peoples that sit in darkness; and for all who, bewildered and lost, know not where to turn for guidance.

And thanksgiving must not be absent from our prayer; for God's infinite patience; for His blessings given to us as individuals, families, Churches, nations. Rejoice that in many lands multitudes are turning to Him Who is the light of the world.

EVANGELICAL CHRISTENDOM

It is He "Who sitteth upon the Throne" Who says: "Behold, I make all things new." With whole-hearted consecration to Him and to His redeeming purpose in the world, let us pray that we may have grace to look for His Return in accordance with promise, and soon hear "the great voice out of heaven saying 'Behold, the tabernacle of God is with men.'"

We are, Your fellow-servants in Christ Jesus,

WILLIAM EBOR, *Archbishop of York.*
GODFREY ARMAGH, *Archbishop of Armagh.*
JAMES BLACK, *Moderator of the Assembly of the Church of Scotland.*
A. F. LONDON, *Bishop of London.*
E. W. BIRMINGHAM, *Bishop of Birmingham.*
PERCY BLACKBURN, *Bishop of Blackburn.*
ALFRED BRADFORD, *Bishop of Bradford.*
C. S. BRISTOL, *Bishop of Bristol.*
GEORGE CICESTR, *Bishop of Chichester.*
CHARLES EXON, *Bishop of Exeter.*
STAUNTON FULHAM, *Bishop of Fulham (Northern and Central Europe).*
JOHN GUILDFORD, *Bishop of Guildford.*
LISLE HEREFORD, *Bishop of Hereford.*
CYRIL LEICESTER, *Bishop of Leicester.*
EDWARD LICHFIELD *Bishop of Lichfield.*
ALBERT LIVERPOOL, *Bishop of Liverpool.*
HAROLD NEWCASTLE, *Bishop of Newcastle.*
B. NORWIC, *Bishop of Norwich.*
CLAUDE PETRIBURG, *Bishop of Peterborough.*
MARTIN ROFFEN, *Bishop of Rochester.*
W. G. ST. EDM. & IPSWICH, *Bishop of St. Edmundsbury & Ipswich.*
LEONARD H. SHEFFIELD, *Bishop of Sheffield.*
WILLIAM SODOR & MAN, *Bishop of Sodor & Man.*
RICHARD SOUTHWARK, *Bishop of Southwark.*
HENRY SOUTHWELL, *Bishop of Southwell.*
J. W. TRURON, *Bishop of Truro.*
ARTHUR WORCESTER, *Bishop of Worcester.*
GILBERT MONMOUTH, *Bishop of Monmouth.*
J. CLOGHER, *Bishop of Clogher.*
WILLIAM E. FLEWITT, *Bishop of Cork, Cloyne, & Ross.*
J. IRVINE DERRY, *Bishop of Derry & Raphoe.*
FRED OSSORY, *Bishop of Ossory, Ferns & Leighlin.*

CHARLES LIMERICK, *Bishop of Limerick, Ardfert & Aghadoe.*
WILLIAM TUAM, *Bishop of Tuam, Killala & Achonry.*
JAMES FRASER, *Moderator of the Presbyterian Church of England.*
WILLIAM LANSDELL WARDLE, *President of the Methodist Conference.*
REGINALD W. THOMPSON, *Chairman of the Congregational Union of England & Wales.*
F. J. H. HUMPHREY, *President of the Baptist Union of Great Britain & Ireland.*
C. H. SHAWE, *Presiding Bishop of the Moravian Church in England.*
STEPHEN GEORGE, *Moderator, Presbyterian Church of Wales.*
THOMAS DAVIES, *Chairman of Welsh Congregational Union.*
D. EGWYS JONES, *President of the Welsh Assembly of the Methodist Church.*
D. WYRE LEWIS, *President of the Baptist Union of Wales.*
W. J. CURRIE, *Moderator Presbyterian Church in Ireland.*
J. D. JONES, *President, National Council of Evangelical Free Churches.*
ROBERT BOND, *Moderator of the Federal Council of Evangelical Free Churches.*
EVANGELINE BOOTH, *General, Salvation Army.*
A. H. WILKINSON, **JOHN R. TEMPLE,** } *Secretaries, British and Foreign Bible Society.*
ROBERT F. CHISHOLM, *General Secretary, National Bible Society of Scotland.*
BRYAN W. ISAAC, *Secretary, Church Pastoral-Aid Society.*
WILLIAM PATON, *Secretary, International Missionary Council.*
W. WILSON CASH, *General Secretary, Church Missionary Society.*
A. M. CHIRGWIN, *General Secretary, London Missionary Society.*
W. J. NOBLE, *General Secretary, Methodist Missionary Society.*

CHAS. E. WILSON, *Foreign Secretary, Baptist Missionary Society.*
W. H. ALDIS, *Home Director, China Inland Mission.*
DANIEL BARTLETT, *Hon. Secretary, Bible Churchmen's Missionary Society.*
A. J. MORTIMORE, *Clerical Secretary, Church of England Zenana Missionary Society.*
HERBERT S. GREGORY, *General Secretary, Zenana Bible & Medical Mission.*
GEORGE L. BRANDER, *Convener, Foreign Mission Committee of the Presbyterian Church of England.*
HERBERT G. PIROUET, *Secretary, South Africa General Mission.*
S. GORDON DICKINS, *General Secretary, South American Missionary Society.*
A. STUART McNAIRN, *Secretary, Evangelical Union of South America.*
CLARENCE H. GILL, *Secretary, Church Missions to Jews.*
ARTHUR G. PARRY, *Secretary, British Society for the Propagation of the Gospel Among the Jews.*
JAMES KELLY, *General Secretary, World's Sunday School Association.*
R. MERCER WILSON, *General Secretary, United Society for Christian Literature.*
H. W. FOX, *Hon. Secretary, British Christian Council for International Friendship, Life and Work.*
WILLIAM D. L. GREER, *General Secretary, Student Christian Movement.*
THOMAS COCHRANE, *World Dominion Movement.*
F. J. CHAMBERLAIN, *General Secretary, National Council of Y.M.C.A.'s.*
HILDA GRENFELL, *National President, Y.W.C.A. of Great Britain.*
AMY E. MILLER, *Chairman of Council, Christian Alliance of Women & Girls.*
H. MARTYN GOOCH, *General Secretary, World's Evangelical Alliance.*

N.B.—The above are to be regarded as representative of many whose signatures would appear on this invitation were it not for reasons which do not affect the œcumenical nature of the Universal Week of Prayer. The signatures of Colonial and Foreign representatives, to whom the Universal Programme is circulated for signature, and translation into many foreign languages and dialects, are not complete until later in the year, owing to time occupied in the course of post to and replies from widely separated places abroad.

The Universal Week of Prayer has been organized by the Alliance annually since 1846, and the Programme for Prayer and Intercession, annually translated into many foreign languages and dialects, guides the devotions of all nations during the first week of each new year. Writing on August 11th, 1938, Archdeacon H. Bowers, of Uganda, says: "This amazing Prayer fellowship is vital for the life and well-being of the Church in the world to-day." Those who can help to arrange local groups, and who would like to receive copies of the international letter of invitation to observe the Universal Week of Prayer, and the daily topics for Prayer, which are translated into so many languages, are invited to write to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 1st, to Sunday, January 8th, 1939

SUNDAY, JANUARY 1st, 1939

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES:

"That they all may be one" (John xvii. 21).
"Perfectly joined together" (1 Cor. i. 10).
"Ye shall receive power after that the Holy Ghost is come upon you" (Acts i. 8).
"Go ye into all the world, and preach the Gospel" (Mark xvi. 15).
"The Kingdoms of this world are become the Kingdoms of our Lord" (Rev. xi. 15).

MONDAY, JANUARY 2nd, 1939

THANKSGIVING, CONFESSION AND PRAYER

THANKSGIVING:
For the redeeming grace of our Lord Jesus Christ.
For God's sustaining mercy, especially in times of distress.
For all opportunities of Christian service.

CONFESSION:
That we have too often failed in our witness for Christ.
That we have neglected our study of the Word of God.
That we have been slothful in prayer.

PRAYER:
That those who name the Name of Christ may depart from all iniquity.
That the people of God may have faith in Him, and courage in these difficult times.
That we may earnestly contend for the Faith once for all delivered to the saints.

SCRIPTURE READINGS: Psalms xcvi., cxxi. Daniel ix. 3-10; 20-22. Luke i. 68-79.

TUESDAY, JANUARY 3rd, 1939

THE CHURCH UNIVERSAL

THANKSGIVING:
For the world-wide fellowship of the Church of Christ.
For all the means of grace which we enjoy through the Church.
For the quickening of the desire for unity among Christians everywhere.

CONFESSION:
That there is too little evidence of co-operation and fellowship between the Churches in the face of a disordered and distracted world.
That the spiritual power of the Church has not been sufficient to prevent the drift to atheism and paganism in many lands.
That the Church has compromised with worldliness.

PRAYER:
That the love of Christ may constrain His Church to seek and to save the lost.
That believers may be drawn together in closer fellowship.
That Christians everywhere may have grace to triumph over national and racial divisions.
For those who are oppressed and persecuted for their Christian principles.

SCRIPTURE READINGS: Psalm cxxxiii. Eph. iv. 1-13. Rev. vii. 9-17.

WEDNESDAY, JANUARY 4th, 1939

NATIONS AND THEIR RULERS

THANKSGIVING:
For the many in all lands who desire and work for peace.
For those in high places who set an example of justice and integrity.
For all service done for the common good.

EVANGELICAL CHRISTENDOM

CONFESSION:

That public affairs are so little guided by the Spirit of Christ.
That selfishness, arrogance and greed have too greatly influenced international relationships.

PRAYER:

That the nations may learn to follow the Christian way in all their dealings with one another.
That hate and suspicion amongst the nations may give way to friendship and trust.
That rulers may govern in justice and truth.
That wars may cease to the ends of the earth.

SCRIPTURE READINGS: Psalm ii. Isaiah lxiv. Romans xiii.

THURSDAY, JANUARY 5th, 1939

MISSIONS

THANKSGIVING:

That God has made bare His Holy arm in the eyes of all the nations.
That multitudes, greater than ever before, are flocking into the Kingdom of God.
That in spite of difficulties, the work of the Church goes on in every land.

CONFESSION:

That so many Christians are still unawakened to their duty to the non-Christian world.
That disunity in the Church weakens its power in the world.
That the Church is not entering doors which God has opened in many lands.

PRAYER:

That the Dayspring from on High may visit all who sit in darkness.
That doors may be opened into lands which deny the Gospel.
That God's people may be willing to serve and give for His Kingdom in this, the day of His power.

SCRIPTURE READINGS: Psalm lxxii. Isaiah lx. 1-12. Matt. xxviii. 18-20. 1 Thess. i.

FRIDAY, JANUARY 6th, 1939

HOME, LIFE, AND EDUCATION

THANGSGIVING:

For home, and friendship, and all their gracious influences in our lives.
For all education that leads to good citizenship.
For all agencies which are seeking to bring young people to Christ.

CONFESSION:

That family prayer is so little observed.
That in many schools there is so little of the spirit of true religion.

PRAYER:

That parents may truly serve God, and lead their children to Him.
That the coming generation may learn that the fear of the Lord is the beginning of wisdom.
That those who are responsible for schools and colleges may make Christ the centre of all education.

SCRIPTURE READINGS: Deut. vi. 1-13. Mark x. 13-31. Matt. xviii. 1-14.

SATURDAY, JANUARY 7th, 1939

HOME MISSIONS, AND THE SALVATION OF THE JEWS

THANGSGIVING:

For the faithful witness of Christians to the saving power of Christ.
For the many agencies through which the Gospel is being preached to the people.
For the Jews who are finding in Christ their Messiah.

CONFESSION:

That the Churches have not sufficiently gone out to seek and to save the lost.
That Christian profession has been too little accompanied by practice.
That the Church does not feel the sorrows and persecutions of the Jews as a burden on its heart.

PRAYER:

That the Church in our own land may give itself more fully to the evangelisation of all the people.
That the multitudes in great cities, as sheep without a shepherd, may be led to Christ.
That the sympathy of Christian people for Jews may bring a new understanding and an opening for the Gospel.

SCRIPTURE READINGS: Joel ii. 23-32. Romans x. 1-13. I Cor. xv. 1-11.

On Sunday, January 8th, special Sermons will be preached in many Churches on Christian Unity, with corresponding arrangements for united Communion. "That they all may be one . . . that the world may believe Thou has sent Me."

Youth and Christian Education*

BY THE REV. BRYAN S. W. GREEN, B.D.
Vicar of Holy Trinity Church, Brompton, S.W

For the fifteen minutes allotted to me this morning I want to bring before you some very familiar facts and truths in connection with the Christian home and Christian education. The words that leap to my mind for a start are these: "From a child thou hast known." What a fortunate boy to have that privilege, denied to thousands of our boys and girls in so-called Christendom to-day. "From a child thou hast known."

The other day, when preaching in the school chapel of one of our big public schools of England, the boys sang a very rousing hymn in a very rousing fashion. It begins, "Let us with a gladsome mind." But one verse goes,

"Let us blaze His name abroad,
For of gods He is the God."

I could not help starting my sermon by saying, "You sang that hymn"—I meant to remind them of it—"Well, is it not a strange fact that in five or six years' time only about a tenth of you will be going to church—at least regularly; that a number of you who are saying your prayers, even in a formal way, will have ceased to do so; that some of you who have sung, 'For of gods He is the God,' will not be bothering about Him at all—perhaps most of you?"

Of course that is true of thousands of boys and girls in our boarding schools, who will not go to church and worship God at the universities—at least, regularly. That is true, at any rate, of the students at our provincial universities: the percentage is greater at Oxford and Cambridge, one adds.

And yet, it is not because the public school religion is not trying very hard to be Christian nowadays. I have been to about 350 of the public schools, and the impression I am getting is that there is an increasing earnestness in the teaching of religion to our boys and girls, and we can thank God for that. It is not deep enough, it does not go far enough yet, but we can thank God for some deepening earnestness on the part of those in charge.

Then again, I have the privilege of being a supervisor of religious education in one of our London boroughs—not Church schools—and also of meeting a number of Council teachers. In spite of all that is poor and miserable in our schools, in spite of indifference on the part of many teachers, I want to speak of the care with which Scripture is taught. I am impressed with the number of teachers who, though rather unpromising, coming from an unpromising background, yet are seeking sincerely and truly to teach Scripture.

For instance, in one Northern town where one would not have guessed it, 80 per cent. of the teachers assembled after school hours to listen to a talk I was giving on how to teach their children.

And yet when you talk to the teachers in the Council schools, they blame the home. I quote from a master in one of our boroughs: "Fifteen or twenty years ago my children had some knowledge from the Sunday schools, if not from the homes: to-day, with 50 per cent. of my children the only knowledge of the Scripture they get is what we give them."

A mistress in one of our Church schools told me that in her school the children have double preparation for Confirmation, one from the headmistress and the other from the parson. "But in spite of all we do," she says, "the holidays ruin our best efforts."

So I make no apology for reminding you of the four essentials that go to make up a Christian home, from the children's point of view. They are platitudes, but someone has said that platitudes are truths that bear repeating.

Remember, the problem is not that of producing more children from homes that are Christian: we are faced with children from very keen and godly homes who are not continuing or becoming Christian. We must recognise that it is so-called Christendom that is departing from Christ and His teaching to-day, as well as the masses of the heathen who do not know His name.

Here are the four essentials. The first is *Christian Living*. If we are to have Christian children from Christian homes, there has to be consistency on the part of adults. And by Christian living I do not mean orthodox Christianity: I mean plain, genuine upright-

* An Address delivered at Livingstone Hall, Westminster, in connection with the Universal Week of Prayer.

ness of character which children watch and notice.

I am thinking now, for instance, of an orthodox Christian home. There are family prayers every day, but the way they treat the servants is disgusting. There are other Christian homes where small traders' debts and bills are left unpaid for months, and the children know it. There is a lack of sheer Christian living. If we are to produce Christian children from Christian homes we have to remind ourselves of the ordinary Christian virtues of honesty, purity, love and genuine uprightness. As the little girl said, "Do you believe in God, mummie?" "Of course I do, my dear." "Does He help people and look after them?" "Of course He does." "Then why do you look so worried, mummie?" There has to be the ordinary consistent living in the peace of God which passeth all understanding.

I think that remark dynamites many a Christian home.

I have in mind a man who had seven sons, six in the ministry and the other an everyday man, a Christian worker. He had three daughters; one was a Salvation Army adjutant; one married a clergyman, and the other is an ordinary person—a Christian. It was a home of the strictest kind; a narrow home if you want to use that term; a Puritan home, if you want to use that word. But as one of them said, "When we disagreed with father"—as they did, naturally, sometimes—"all the time we could not but admire his absolute consistency"—exactly!—"and his uprightness, which had its own reward."

The second is *Careful Training*. I need not remind you of the need of careful training in prayer and the reading of the Bible. I well remember how my own father used to read the Bible to me every day from the age of six before I went off to school; how he called me into the bedroom before breakfast to pray with me. I did not enjoy it. I did not want to pray and read the Bible. Most of the time I was busy about other things. Peter going fishing and diving overboard—yes; but mostly I was bored. Who would not be—a boy or girl of that age? We must not pretend that children are deeply spiritual. But that seed sown in my heart and mind created an atmosphere and an understanding; and when Christ became my own personal Saviour and I trusted Him, then there was the material ready. After all, it does not much matter whether you put in the coal and the wood and then the blazing torch, or whether when you are converted in adult life you then bring in the wood and the coal; but you must have the wood and coal, or there will be no fire. My parents laid the wood and the coal for the application of the torch of the Holy Spirit in conversion.

Then, of course, there must be a *Charitable Attitude*. That is tremendously important. We shall not have Christian children when the attitude of the home is negative to everything progressive. I speak as one of the younger generation. We throw our younger people out into a scientific world, a world that wants to prove everything step by step, that is out to learn, out for new knowledge. We shall never produce Christian children from homes where new knowledge is frowned upon and children are taught to be antagonistic to, and critical of, all that is new.

I am quite sure we have to bring into our homes a spirit of love and not to hand on our old outworn prejudices to our children. They have to catch the spirit of the love of Christ. When opinions from which we differ are discussed in the home for our children's sakes we should discuss them with charity. Firm convictions, positive teaching, that is true, as we have said: but let us be charitable towards those who differ. I have met many young people in our universities who have ceased to follow in the Christian faith because of the uncharitable attitude in the Christian homes in which they were brought up.

Lastly, a *Clear Message*. I am not at all sure how happy I am about this emphasis on family prayers in this coming year. There can be a danger even in the idea of "Back to the Bible" which has been launched. Lest I should be thought a heretic, let me rapidly explain. A number of young people have a suspicion that you are trying to call them back to Victorian habits of family prayer and Bible reading. I, personally, was rather unhappy about the Recall to Religion, for it smacked so much of "Come back to church and practical Christianity, and become such wonderful Christians as we were who had a world war." That kind of thing cuts no ice.

We have to be clear that the message we bring to our children is the personal one of faith in Christ as Saviour. Family prayers where we may find Christ; reading the Bible, where we may see Christ; going to church to meet Christ; but I do deplore it if we are to miss the personal note. I often wonder why

people support a "Back to the Bible" movement. I wonder how many would fall away if we were to have a "Back to Christ as Saviour" movement. We are not to train our young people simply to be Christlike in spirit. We shall never train Christian children in the home unless we care, as my father and mother cared, that Christ was my Saviour, that I knew Him personally for my Saviour. That was the one thing they wanted above everything else. It was not over-persuasion and pressure, as so many parents use: it was not forcing. They understood that it had to be a clear decision of my own; I must have a personal faith in Christ.

If you ask me to sum up what is the one great central point in our Evangelical tradition, I would say it is this: right in the heart of the Evangelical tradition stands the truth that to be in Christ is the real security and the real experience. It is a great thing to belong to the Church, but to belong to Christ is the essential. I know we may come first to the Wicket Gate; but when at the Cross we find ourselves redeemed in Christ there is a depth of Christian experience from which we can never escape. That message is the only message in the Church or the home that will make our boys and girls true Christians.

AN APPEAL FROM THE LAND OF JOHN HUS

THROUGH their Federal Council, the Protestant Churches of the Czechoslovak Republic appeals for the spiritual help of the Christian Church by prayer at this time. The appeal says:—

"Be it remembered that in the fifteenth century our forefathers had been anticipating the principles of the Reformation by a century, that since that time this country has suffered very much for the realisation in this world of the most highly prized spiritual possessions of our common humanity: the liberty of conscience, the recognition of the universal brotherhood of mankind, freedom of speech and of cultural development, democracy in politics and in our social relationships, in short the acknowledgment of Christ and His law of love as the supreme moral law for all nations. We are prepared to stand fast upon these principles at all cost. We are prepared to go to the limit of sacrifice for the preservation and defence of these common ideals of all mankind. We dare say that they are intimately bound up with the existence of our State. Czechoslovakia has been consistently pressing forward to the realisation of these ideals. For instance, our State has gone much further already in dealing with the problem of national minorities than most of the other States, and we are giving our moral support to our statesmen, who are endeavouring to go to the full length to which righteousness and justice, interpreted by an unbiased judgment, would lead. We ask only that under the cloak of alleged grievances the existence of our State, and with it the principles for which it stands, may not be impaired.

"We realise that in a matter involving the sound development of human progress we cannot stand alone, and attempting to do so we would soon find ourselves overwhelmed. We appeal therefore to the individual Christians and to the central committees of the various world organisations aforementioned to take this matter under consideration, to support us with their prayers of intercession, to give us their moral support and to help by creating the public opinion necessary for the peaceful solution of all difficulties and for the reinforcement of all the institutions that enable amicable settlements of differences between the nations on the basis of law and justice rather than by recourse to war.

"We are closing this appeal with a wholehearted reaffirmation of our belief in God the Father, Who has manifested Himself to us in the fulness of His love through His Son, our Lord and Master Jesus Christ, and Who is ever working within us through the instrumentality of His Holy Spirit. In this faith we consider ourselves united with all of the Christians of the world, welcoming the growing spirit of ecumenism, which, we believe, will ultimately lead to the unity of all Christendom.

"With the greetings of love and good will for all of our brethren in Christ."

FEAR knocked at the door. Faith opened it. There was no one there!

Continental Evangelical Life and Work

(We ask our representatives and friends of Evangelical work in countries of Europe to send us from time to time substantiated facts of progress, or of persecution, where such is at the hands of the State, or the Roman Catholic Church, or other ecclesiastical influences. Newspaper reports will be welcomed.)

Pastor Niemöller While it would be possible for us to comment at length upon the Nazi persecution of Dr. Niemöller in Germany, and the religious situation generally, we prefer to quote a contemporary, the *Manchester Guardian*, which comments as follows:—

"A letter which appears in our correspondence columns to-day recalls that it is exactly a year since Pastor Niemöller was first imprisoned in Germany. And to-day, though five months have passed since he was set free by a special court on the ground that he had already served the nominal sentence which it imposed upon him, Pastor Niemöller is still held a prisoner, alone in his cell in the concentration camp at Sachsenhausen. The Nazi police dare not free him (even if they would) because they know that he would at once return to his parish at Dahlem and resume the sermons which, because he preached the word of God and not the word of Hitler, they called 'treason.' They dare not kill him because he would then become a martyr and would be more formidable in death than in life. Therefore they hold him in the camp at Sachsenhausen, unable to see anyone except his wife, unable to write more than a few letters, unable to preach except possibly to the Storm Troopers who guard him and will not listen. They hope (for they know something of human nature) that in time the world will forget him as it has forgotten Thälmann and others. Out of sight, out of mind, is a proverb which might well form the motto of political prisons. But in the case of Pastor Niemöller the Nazis may prove mistaken. They have already been surprised at the concern shown in Germany, by the number of deputations which have asked for his release, and by the kind of men who have formed those deputations. The German people, and especially those faithful to the Confessional Church, can be trusted not to forget Pastor Niemöller in the second year of his imprisonment; it is for us in this country to remember and give what support is possible."

Bishops and Religious Intolerance In the unfortunate controversy which has arisen between the Bishops of Durham and Gloucester concerning the persecution of religion, especially of Dr. Niemöller and the Confessional Churches, by the Nazi State in Germany, the sympathies of most will be with the Bishop of Durham. It is gratifying that someone of equal standing with the Bishop of Gloucester should call in question the astonishing letters of Dr. Headlam which have recently appeared in *The Times*. A prominent Free Church organ comments as follows:—

"Dr. Headlam is certainly misrepresenting the opinion of the Free Churches, at any rate, if he is encouraging his friends in Germany to believe that they are indifferent to the struggle for Christian freedom against the Totalitarian State. However politically desirable it may be to cultivate good relations, sincere and permanent friendship is impossible with a country while it pursues a policy of racial and religious oppression so repugnant to our deepest religious and moral convictions. But is this policy really a necessity of the Totalitarian theory? Formerly a phase of the same theory essayed to assume a control of the intelligence; but it broke down under the pressure of the scientific mind. Now it seeks to direct the spirit of man. This also will finally give way to the quiet but irresistible force of the Spirit of Christ. Meanwhile the Christian's course is clear. In his suffering he will get possession of his soul. The Cross conquers."

We think it well to reproduce also correspondence on the subject which has taken place between the Bishop of Chichester and the Archbishop of Canterbury (as reported in *The Times*):—

The Bishop of Chichester wrote to the Archbishop on July 21st:—

"Last January the Upper House of Canterbury Convocation *nemine contradicente* adopted a resolution associating the Bishops of the Province with the words used by your Grace as president 'both with regard to the

reaching of a friendly understanding between Great Britain and Germany ' and also in your ' expression of grave concern at the sufferings of our fellow Christians in the Catholic and Evangelical Churches in Germany at the present time.' The Bishop of Gloucester moved the previous question, but could not obtain a seconder—a fact which sufficiently reveals the isolation of his personal position in matters which, as your Grace said at the time, ' transcend politics and concern the welfare of Christianity throughout the world.'

" As the Bishop responsible for moving the resolution on that occasion, I venture to ask whether in your judgment anything has happened to justify a change in the opinion of the Bishops with regard to the Church in Germany since that time. I make this inquiry in view of the attitude adopted by the Bishop of Gloucester with regard to the German Evangelical Church in his recent letters to *The Times*. In these letters he has launched a regrettable attack on fellow Christians in Germany, and in particular he has made charges against Pastor Niemöller to which his victim, suffering solitary confinement in a concentration camp, is powerless to reply.

" The Bishop of Gloucester is chairman of the Church of England Council on Foreign Relations on your Grace's nomination. It is because that official position may appear to give official character to the words used by the Bishop of Gloucester about the German Evangelical Church that I am impelled to write to your Grace, and ask whether the Bishop of Gloucester's utterances are to be taken as having any official character, or whether he is speaking only for himself."

The Archbishop replied as follows:—

" Your account of the proceedings in the Upper House of Canterbury last January is correct. I have no reason to suppose that since then any of the Bishops then present have changed their views. Any impression therefore that the Bishop of Gloucester in the letters to *The Times* to which you refer represented the attitude of the English Episcopate would be quite unfounded.

" Further, I am sure that the Bishop of Gloucester would readily admit that in writing these letters he was expressing his own individual opinions, and not writing in any official capacity as chairman of the Church of England Council on Foreign Relations. The Bishop is, of course, entitled to hold and to express his personal opinions. My own recent acts and words show sufficiently that they are not mine."

The Significance of Pastor Niemöller: Mr. J. A. Spender Speaks

Having quoted Free Church and Church reactions to the Bishop of Gloucester and his friends, we think it well to quote once more, this time from a great Provincial newspaper, the *Yorkshire Observer*, to which Mr. J. A. Spender, a journalist of outstanding ability, contributes an article entitled " Religion and Civilisation." After stating that his sympathies in the Durham-Gloucester controversy are unreservedly with the Bishop of Durham, Mr. Spender states that " Pastor Niemöller raises a question which is much more than German: it is even a question on which the whole future of civilisation may be said to depend," and adds: " History has judged that to be a monstrous and almost incredible perversion, and it is worth while inquiring whether its judgment may not be the same about Pastor Niemöller and the German Confessional Church. For what are ' politics ' as understood by the German totalitarian State?

" They cover the whole of life and all its activities. The German State claims to be supreme in the spiritual as in the secular sphere. It sets itself up as the ' divine idea,' to which all other religions must conform. It has favoured a new kind of semi-pagan religion which it calls ' German Christianity.'

" Those who take the pledge which Pastor Niemöller has refused must be silent about this, or they will expose themselves to the charge of using their pulpits for political purposes.

" Equally they must be silent about the persecution of the Jews and all other acts of ruthlessness and intolerance practised in the name of the German State. They must step aside and look the other way when little children are taught that the Christian virtues of peace, mercy, and charity are unworthy of a manly race."

" Be Courageous "

A moving scene occurred in the police headquarters of Berlin during the meeting allowed once a month between Pastor Niemöller and his family (telephoned the *News Chronicle* Berlin Correspondent).

The Pastor has the special privilege of being driven to Berlin by car. His wife and several

of their seven children were allowed one hour with the pastor under police supervision.

Pastor Niemöller, who appeared extremely nervous, at the last meeting could not apparently resist his emotions and asked the police after half an hour to let him be alone again.

He said good-bye to his children with the words, " Be courageous."

Non-Aryan Christian Refugees from Germany and Austria It is incumbent upon us all to take note of the intense suffering arising from the persecution in Germany and Austria of the Jews, and particularly of the many non-Aryan Christian refugees, some of whom are finding their way, almost penniless and friendless, to this country, and others, who cannot leave, at least for the present, living under circumstances which can only be imagined by those who have not visited Germany and Austria since the events of the past year. Is it possible that the persecution is becoming so widespread that there is a danger of Christian people in this country, and elsewhere, becoming insensitive to the suffering involved? Raising this question, Rev. F. D. McConnell, writing in the *Presbyterian Messenger*, says:—

" The salient facts about the persecution of the Jews in Germany are well known. Jews are not allowed the rights of citizenship, they are not allowed to serve in any of the armed forces, they are not allowed to share in the various national patriotic organisations, and, when their living has been taken away, they are not allowed public relief. As a result of this policy there are German Jewish refugees in such countries as are prepared to offer them hospitality. These facts are, as I have said, well known. What is not so well known is that the problem is not merely Jewish, for all who have Jewish blood come under the ban. This has affected very many Christians. During the past century and the early years of this century there were many mixed marriages between Jews and Christians, and the children of these marriages were, as a general rule, brought up in the Christian faith. In some cases a man is considered to be Jewish if any forbear as far back as the year 1800 was Jewish. These folk, though not members of the Jewish faith and community, suffer for their Jewish ancestry. They are members of the Christian Church, and the Church's responsibility for their care is very great.

" Unfortunately that responsibility has not been accepted to any considerable degree. The Archbishop of Canterbury issued an appeal for a moderate sum for their relief, but the appeal was closed owing to the inadequate response. The Church has not, as such, shown that she is in very truth ' the Body of Christ ' in which the suffering of one member is shared by all the members. In contrast to this, the Jewish people throughout the world have raised the sum of over £1,250,000, and in the distribution of this money the term ' Jewish ' has been interpreted widely and has included in many cases non-Aryan Christians and also Aryan Christians who are suffering for religious or political beliefs. World Jewry has proved its solidarity. It is no less incumbent upon the Christian Church to prove its solidarity. Translating this into concrete terms, it means that Christians in England who share in the blessings of freedom and tolerance have a definite responsibility to succour Christians who have fled as refugees from Germany. The point of the responsibility is just here: these people are not ' the distressed ' in the abstract—they are our fellow members in the Church of Christ."

The Practical Response In the light of these facts, and much more which could be said concerning individuals as well as communities calling for application of the precept, " If one member suffers, all the members suffer with it," the question arises, " What can we do? " Happily there are organisations which are attempting to render assistance, in various ways, and to meet immediate suffering as it concerns men, women and the children. Some of the most urgent cases, however, are individual, and concern refugees in this country, as well as in some other countries. There are also very many in Germany and Austria to whom any kind of sympathy and help is and will be urgent, and beyond ordinary expressions of gratitude. This is surely opportunity for Christian fellowship, as well as a Christian duty affecting the " inasmuch," and related to Jews and Christians alike. We shall be glad and thankful to apply any gifts forwarded to the World's Evangelical Alliance, and only to apply these where investigation has proved positive and urgent need of assistance.

Czechoslovak Problems It would be unwise of us at this critical and anxious time to offer comment upon the problems in Czechoslovakia which are and must be for some time disturbing to the peace of Europe and the world. It can, however, be remarked that the Sudeten Germans, like all the inhabitants of Czechoslovakia, were formerly subjects of the Austro-Hungarian Empire. Together with the Czechs and Slovaks they broke away from that Empire in October, 1918, under the leadership of Thomas Masaryk, their first President. For a thousand years Czechs had ruled the country, followed by three centuries of Austrian domination, and again Czechs recovered their rule after the war. Masaryk was not only a great statesman, but above all a great Christian. No one in the country read the Bible more than he did. "The meaning of our history," Masaryk used to say, "is Christian brotherhood." In place of the privileged position of the Roman Catholic Church he granted full equality and freedom to all the Churches, and equal rights for all citizens. There was and there is little anti-Semitism in the country. The present problem is to maintain the unity achieved by Masaryk. The Sudeten German peril involves the division of the country under two irreconcilable ideologies—democracy and National-Socialism. Under the latter the freedom of the citizens, the freedom and equality of the Churches, the tolerance of Jews and non-Aryans would be fatally compromised.

Church and State in Austria Recent visitors to Austria report that a definite atmosphere of sadness seems to pervade the whole country.

The fight over the respective jurisdiction of State and Church has divided the Roman Catholic Church. The Pope is caricatured in newspapers and magazines with comments hitherto inconceivable. Large numbers of German Nationalists and others are reported to be leaving the Church, but the numbers are not accurately known.

The vast properties of the religious foundations are gradually being confiscated. The Nazi creed is considered to have superseded the traditions of the Roman Catholic Church, and the complete separation of Church and State is the declared Nazi policy. The Government announced on August 8th a measure which will gradually eliminate Roman Catholic parochial schools throughout Austria. Nevertheless, we should feel ourselves guilty if we allowed this information to circulate without a message of cheer and hope to our friends in Austria who are bravely seeking to circulate the Word of God and to proclaim, even among individuals, the unsearchable riches of God in Christ Jesus. There are many such, and we send them assurances of remembrance in our prayers.

Spanish Protestant Relief Another winter is approaching in Spain, as elsewhere; in all the circumstances it threatens to be a terrible one in those parts of Spain still suffering from the effects of cruel warfare and internecine strife. In Madrid and other parts the food question is, and will be, increasingly serious, and any kind of relief which can be afforded, through various channels, can only touch the fringe of great suffering. We have received information that the seventh consignment of food sent through the Spanish Protestant Relief Fund has safely arrived. Further evidence of what these consignments of food mean to those who receive them is forthcoming in the following letter which has been received from Sabadell:—

Inglesia de Christo, Sabadell,
16th August, 1938.

"Dear Mr. Gooch,

"The congregations which form part of the Spanish Reformed Church established in this city of Sabadell, in Tarrasa, Barcelona and Monistrol de Montserrat, have found themselves the object of earnest piety and Christian charity on behalf of those believers in the Lord Jesus Christ who collaborate in the Spanish Protestant Relief Fund.

"We are moved with hearty feelings of gratitude to our God Who has so touched the hearts of His children who have indeed been the providential hand of God, by which He has given us the provisions which we needed, and of which the greater number of Spaniards are in need.

"We give our repeated thanks to this most worthy Committee and to the Spanish Protestant Relief Fund which you so worthily represent.

"We can assure you that not only your charity has been as rain on dry ground,

but that all the people and even the authorities have admired it. Your sacrifice is without doubt acceptable to God; it has awakened the surprise of Roman Catholics and the respect of unbelievers. Accept, beloved brethren, this testimony to our God and Savour, Jesus Christ, which your greatly moved and thankful Spanish brethren hereby confirm and ratify."

(Signed) Antonio Estruch, R. Zorabbo, Tomas Ferri, Jose Ferrer, Juan Garrigas, Francisco Morero (El Secretario interino.)

An eighth consignment of food, including milk for the children is now being arranged, but a large sum of money is and will be needed to purchase food. It is not desired to make any particular distinction as between Government and insurgent Spain. It is to be hoped that British Protestants of all Churches will be willing to help their brethren in Spain by responding at once to their urgent appeal. Cannot more of our Continental friends help response to this appeal?

Donations should be sent to the Hon. Treasurer, Spanish Protestant Relief Fund, c/o World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

Religious Liberty in Spain Under the Spanish Government religious liberty has been and is being upheld for all classes and creeds alike. The Protestant Churches have been the first to recognise this, and it is not to be wondered at if they are hopeful that the Government forces will in the end of the present struggle prove victorious.

Cardinal Goma, Primate of Spain, is reported by a French Roman Catholic paper to have said: " The war must be ended without compromise or reconciliation. . . . There can be no pacification but that made with arms. It is necessary . . . to extirpate all the putrefaction of lay legislature. A régime of perfect accord between the Church and the State must be established, since the former must intervene on many issues. I am happy to be able to tell you that up to now we are in complete agreement with the Nationalist Government, which, on the other hand, never takes a step without consulting me and obeying me. The representative of the Minister of Justice will bear me out in that."

The *British Weekly*, in an illuminating article on " The Vatican's Policy in Spain," raises the important question, " Will a possible victory of Franco mean a victory of the Roman Church? " The writer of the article replies:—

" General Franco, in an interview granted to a representative of the Catholic Press Bureau of America, is said to have declared that the former charter of the Spanish Republic with its articles on the religious policy will be abolished, that therefore the former position and influence of the religious orders will be restored, also the Jesuits. A new victorious nationalist Spain will grant material security to the clergy, the destroyed churches will be rebuilt, and the expenses carried by the State. The Catholic missions will be encouraged and supported—and Catholic influence on the whole educational system will be given back.

" A Concordat will settle the relations between the Vatican and Nationalist Spain, which has already been recognised by the Vatican. The social activity of the Government will be based on the social doctrine of the Church and papal Encyclicals. . . .

" Protestant nations granting religious liberty to Catholic citizens will certainly ask whether a reciprocal treatment is given to their brethren in faith in such a country. If not, the often-quoted saying of Veuillot, whether it be true or apocryphal, may become corroborated by facts. He said: 'Where we are a minority we ask for liberty in the name of your principle. Where we are the majority we refuse it in the name of ours.'

" I have not dwelt on the declaration made by the Duke of Alba, according to which Franco promised to Protestants in Spain liberty of religion and propaganda. But what can we think of such promises when we hear that a Nationalist general answered to a Protestant minister who asked for permission to reopen his chapel: ' I don't see the necessity of it and there will soon be in Spain neither Protestants nor Jews nor Freemasons.' "

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things charity."

Religious Liberty—America Speaks

An outstanding speech, of political and spiritual significance, was made by the American Ambassador (Mr. Kennedy) at Aberdeen Cathedral on September 2nd, when laying the foundation stone of a memorial to Bishop Samuel Seabury, America's first Bishop of the Anglican communion.

Mr. Kennedy said that the relations between Church and State had caused friction throughout the ages. It was inevitable that there should exist a border-line of vague delineation marking the limits of the spiritual and the temporal, and it was inevitable that this borderline should be the subject of honest difference of opinion.

The unhappy controversy was causing serious repercussions in certain parts of the world. The profession and practice of religion were being called a political offence. Men and women were being deprived of their natural-born citizenship, they were being thrown out of the land of their nativity, because they professed a certain religion which the political authorities had decided to uproot.

Other religions were likewise threatened. The Church, in order to be allowed to exist, was forced to take its place as part of the political, or worldly, organisation of the State. It must be subordinate to the State in matters spiritual as well as temporal. In other parts of the world the attempt was being made to eliminate all religion as a factor in human life.

One of the main—perhaps the main—pillars of the edifice of democracy was freedom of worship. There were other civil liberties which were only slightly, if at all, less precious. The important thing was that we still admitted and treasured the principle that those freedoms were inalienable from the individual.

Mr. Kennedy continued: It appears to me we have come to a point where spiritual values have so declined in men that incentive is disappearing. More and more I talk with individuals who are discouraged, who have laid their burdens down, who are victims of a hopeless apathy. We must reawaken the flame of faith and spiritual courage which has always enheartened the men of right vision in the world's history.

We must give our young men and women who are just coming of age something else to hope for than a short life carrying a gun. I well understand the discouragement which I occasionally hear young people express—out of keeping as it is for the very young to be disillusioned and cynical—and I feel it is the fault of us, their elders, that we have let things come to such a pass for them.

We owe it to the great mass of the people of our countries and of other countries, to our children and to theirs, to leave no avenue unexplored in our efforts to prevent war. Certainly the peoples of the world do not want to fight each other. Their leaders say that they themselves do not want war unless they are forced into it. In such circumstances, it ought not to be beyond the reach of human intelligence to prevent the disaster every one seems to fear. I believe it can be done by the application of the principles we have been discussing—by faith, by spiritual courage, by loyalty to right dealing, and by the exercise of common sense.

Sir Cyril Norwood and the Threat to Religious Freedom

Another speech calling for thought and action was made recently by Sir Cyril Norwood, President of St. John's College, Oxford, in which he said he believed that only by Christian education could the world be saved from an abyss of which no man could see the bottom. The danger was created by our increasing command of enormous material forces and the coincidental decline in our material standards. Men and women turned away indifferently from many of the conventional presentations of Christianity, for these seemed to be irrelevant to relieve the modern world, and at times wholly obscurantist. The ordinary man no longer feared hell and had ceased seriously to hope for heaven.

Perhaps the strongest threat to Christianity

came from totalitarianism in all its forms. Nazism in Germany, Communism in Russia, and Fascism in Italy had conferred a good many benefits on their respective countries, but those benefits were bought at a heavy price. Apart from the State the individual had no value; the race, the nation, the party stood supreme, demanding and receiving complete surrender and devotion of service that knew no limitations. This was fundamentally at issue with Christianity, which held that human personality had value in itself. There could be no compromise or conciliation between totalitarianism and true Christianity, for they are at bottom opposed. Christianity had to face a struggle over a wider field, and of severer intensity, than any perhaps it had yet known. Bound up with it was the hope of democracy.

We had our would-be totalitarians at home, those in the Right and Left Wings of our politicians; only a few were consciously totalitarians, but many more were unconsciously so. Materialism, in the decay of Christianity, had taken a strong hold upon many in all classes, and the materialist had no use for the freedom of other people.

Turning to the schools, Sir Cyril Norwood said that the scheme of instruction which worked through the ordinary Church machinery could at best only reach a minority. The right policy of the Church was to hand over all its schools to the State and concentrate its efforts on the training of teachers, so that there would enter the educational services schoolmasters and schoolmistresses who would regard their work not as drudgery, not as a display of technique, but as a means of bringing children to God. Though headmasters were nearly all laymen, he thought that they were more sensitive to spiritual needs than those who fifty years ago though in Holy Orders, prescribed for most of their pupils a static Christianity which was rarely assimilated. He said this without forgetting that there were notable exceptions.

Religious Liberty—What It Implies Those who wish to study more closely the meaning and privileges of Religious Liberty should procure for themselves the booklet by Dr. J. D. Jones entitled "Our Debt to the Reformation" (World's Evangelical Alliance, 1d.). It is amazing how large a proportion of the peoples of Protestant nations, like the United States of America and Great Britain, where religious liberty is universal, do not know to what extent they would be deprived of their religious freedom if they lived in Roman Catholic countries. The same thing has to be said of Germany to-day, and the experiences of Pastor Niemoller, and the Confessional Churches as a whole are evidence of what the State can do to upset the balance between Church and State, and to silence to voice of conscience. It is important to understand what religious liberty implies.

It is defined as the right to worship God according to the dictates of one's own conscience, free from compulsion by State or Church or both combined.

This individual liberty is an inalienable right given of God when He created man in His own image. The necessities of social order and government, whether in the family, society, or the State, require certain well-understood limitations; but the right to think and to have one's own convictions, and to be held individually responsible to God alone for whatever relates to spiritual life, is a God-given right. On this principle alone can man be held responsible to either human or divine law, as to his moral character. The race is redeemed as individuals, and each soul must have its individual chance as a free moral agent. Daniel Webster was once asked what he considered the greatest thought that could possess the human mind, and he replied, "Man's individual responsibility to God." In the theological world there have been great discussions concerning the sovereignty of God, on the one hand, and freedom of the human will, on the other, but in all these discussions two things have been held on both sides of the controversy, that man is responsible for his character as a free moral agent, and that in meeting that responsibility he must have freedom of thought and action. No pope, or king, or church can rightfully deprive a human soul of this liberty.

In all matters affecting the personal relationship between the soul and God, the apostolic injunction applies: "We must obey God rather than man."

Church and State—Unholy Alliance In the early centuries of the Christian era religious liberty received its greatest blow, when the Church was made the state religion of the Roman empire. It is

impossible for human words to express the calamities which have come to, and which still hamper, the Christian Church because of that unfortunate alliance. That the infant Church in three hundred years should have grown from a despised sect to have such influence and power in the Empire as to secure its full protection and recognition was indeed marvellous, and when at Milan, Constantine, the "first Christian emperor," issued his edict that Christians should have the same religious liberty as Pagans, he was indeed the instrument of God. If only he had stopped there, and the Church had remained disentangled from the Empire and gone forward with her spiritual work, and kept free from the corrupting influences sure to come where State and Church are allied, how vastly different would have been the result. But Constantine saw a political power in the Church to be used for the strengthening of the Empire. His vision, in which legend tells us he saw the cross in the heavens, and seeing it, said, "In this sign conquer," was the vision of a far-seeing statesman, interested in the Empire rather than in the Church. His personal attitude towards the Christian Church may have been friendly, but he little dreamed that he was to fasten upon the body of Christ, on the earth, relations with the Empire which were to lead to the development within the Church of unholy ambition, intrigue, and corruption, which were to increase and multiply with the centuries. The increase of intelligence and the advance of Christian civilisation have largely liberated the Church; but the entanglements of the body of Christ, because of its organic relations with national life, form one of the chief barriers to its progress among men.

Our Day, and Our Duty It is the duty of every enlightened Protestant — we use the term in no narrow sense—to engage the forces which would withdraw or withhold the exercise of the individual right and duty of private judgment, and the freedom of access to God which is the inalienable right of every soul redeemed by the blood of Christ. This does not mean interfering with or disturbing the order of any branch of the Christian Church to which its members may belong (this is made clear in the Basis of the Evangelical Alliance), but it does mean, in these days, opposition to ecclesiastical tyranny in any form. The importance of the stand taken up by the founders of the Evangelical Alliance ninety-two years ago is seen to-day in the light of movements for the unity of Christendom as such which involve the greatest schism of all—separation from any believer in Christ in whom we acknowledge the Spirit of Christ to be dwelling. There can be no question about this; it is not a matter of ecclesiastical folds or ceremonies, it is a cardinal principle of the one Church of Christ, as set forth by the Apostle in his letter to the early Christians of Corinth—"for while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? . . . for other foundation can no man lay than that is laid, which is Jesus Christ." In the light of what is happening in Germany, and elsewhere, we must get back to this. The call is for a revitalised endeavour to keep the unity of the Spirit, in the bond of peace. It is the duty of every Christian to-day to "stand fast in the liberty wherewith Christ has made us free."

Mixed Marriages The Bishop of Chichester has entered the arena in which is being fought out the battle against the iniquitous Decree "Ne Temere" of the Roman Catholic Church. We have received a pamphlet by Dr. Bell (S.P.C.K., 2d.), in which instructions are given concerning the right course to advise with regard to the marriage of a member of the Church of England to a member of the Roman Catholic Church. The question is of crucial importance, and we are thankful that Dr. Bell opens his discussion with the words: "Without doubt, the first thing to say is that such marriages are to be discouraged and avoided." But such marriages are bound to arise, and in fact are taking place every day. What is to be done in the case of such marriages, and when nothing but a "mixed marriage" is possible? We quote Dr. Bell:

"It is assumed that there are grave and weighty reasons why the Anglican and Roman should marry. It is also assumed that there are grave and weighty reasons why they should belong to different Churches. The Anglican Churchman, even though he marries a Roman Catholic, does not cease to be a member of the Church of England. He has a duty to the Church of England, and it is a part of that duty to give a clear, con-

sistent and charitable witness to the faith and worship of the Church through which he learnt the Christian religion. He will therefore absolutely refuse to promise to remove the danger of perversion from the Roman partner and to bring up all the children in the Roman Catholic faith. To make such promises is to renounce all share in the religious life of the children to be born. Such promises are unjust and must not be made in any circumstances by the Anglican partner, cost what it may. The Roman Church has no power to exact such pledges. It would be equally unjust for the Anglican to require that the Roman should promise to bring up all the children in the faith of the Church of England. It is true that the Roman Commentary which we have quoted declares regarding the Roman Catholic education of the offspring 'that any contrary promises are not binding because unjust.' It is true also that this is a double-edged argument. But the honest course, beyond all doubt, is to refuse to make such promises.

"What is the result? The Roman Church deliberately declares that no Roman Catholic may marry an Anglican unless 'the non-Catholic party guarantees to remove the danger of perversion from the Catholic party, and both promise to baptise and educate all their children in the Catholic faith,' on pain of excommunication. But no conscientious Anglican can possibly give such promises, and his right course is to stand as firm as a rock in refusing to give them. Then, if the marriage takes place, so far as the children are concerned, the Anglican is free. And, if the Roman Catholic party is excommunicated because the promises have not been made, the Anglican party would do his best to ensure that all the children are brought up as Anglicans, nor could the excommunicated Roman in such a case have any cause for complaint.

"Again, so far as the marriage service is concerned, in consequence of the refusal by the Anglican party to make the promises, there is no longer any bar whatever to the marriage taking place in a church of the Church of England. The marriage of an Anglican and a Roman Catholic in an Anglican Church is a perfectly valid marriage. So indeed is a marriage before the Registrar, though not solemnised with the prayers and blessings of the Church. It is true that the modern Roman Canon Law would pronounce a marriage between an Anglican and a Roman Catholic invalid, unless it takes place in the presence of a Roman priest. But such a pronouncement is altogether contrary to the ancient Canon Law of the Catholic Church, still upheld by the Church of England, and is altogether contrary to the laws of England.

"Such is the advice which, on full consideration, I believe it right to give with regard to a marriage proposed to take place between a member of the Church of England and a member of the Roman Catholic Church. But, without doubt, the last thing to say is the same as the first thing already said—such marriages are to be discouraged and avoided."

Personal Witness—A Methodist Pastoral An important Methodist Pastoral drawn up by the direction of the recent Methodist Conference in Hull, and bearing the signature of its President, Rev. Dr. Lansdell Wardle, has been issued. It contains much food for thought, and equally applies to members of other Christian communions. It says that the Christian Church is facing new and sinister phenomena, and that the age-long enmity to Christ is taking fresh forms. In some countries there is an attack upon religion which is as subtle and perversive in its methods as it is remorseless in its purpose. While in this country, happily, there is nothing of this kind, there has been a lapse from the churches during the past generation, and there are multitudes who have no place in their lives for the worship of God or the fellowship of His people, or the ordinances of the Church. There has been an arrest in the Evangelical Movement and a serious decline in Sunday schools in recent years, and, while there must not be any despair in the heart of the Methodist people, there ought to be an overwhelming concern for the present state of things and a steadfast determination to change arrest into advance. This can only be accomplished by the indefinite multiplication of those who are seeking to win others to personal faith in the Lord Jesus Christ.

There is always, the pastoral continues, a vital relation between the success of efforts to evangelise those without and the holiness of the lives of those within the Church. Alike in the Apostolic days and in early Methodism and in every age of revival, it is the eminent goodness of those who call themselves

Christians that really wins a way for the word that is spoken in the name of Christ. The world believes in deeds, not in words, and the world is right in doing so. The worldly man will not take much heed of what is said unless it is warranted by the life behind it, and there ought to be a very marked difference between the life of a real Christian and that of a decent worldling.

John Bunyan 250th Anniversary August 31st marked the 250th anniversary of the death of John Bunyan. A significant leading article in *The Times* drew attention to the fact, and we quote the happy reference by this great national newspaper to the popularity and abiding influence of Bunyan's greatest work, " The Pilgrim's Progress." " To-day is the 250th anniversary of Bunyan's death, and after two and a half centuries the book with which his name is linked keeps its place among the chief treasures of our literature. Yet it is probable that the average modern reader does not know ' The Pilgrim's Progress ' as did his forefathers, who made acquaintance with it almost before they had left the nursery. In the Victorian era it was among the most popular of ' juvenile gift-books.' Benevolent uncles and aunts played for safety when they chose this as their present; the most censorious parents could not object to it; and it was indeed among the very few story books which might be opened on Sundays. The children loved it for its thrills and for the vigorous illustrations which usually adorned it in gift-book editions. Bunyan's theology did not interest them. But Christian seemed a delightful kind of sabbatical Jack-the-giant-killer, and the picture of Apollyon as he ' straddled quite over the whole breadth of the way ' was one to haunt the memory: Then in later years, when they could better appreciate its greatness, they returned to Bunyan's masterpiece as to an old friend. It appeals still to every one who prizes our English speech, and it has brought solace and delight to millions of simple readers.

" What is the secret of its power? This English classic is the work of an uneducated man, the ' little schooling ' he received being, as he confesses, ' almost totally forgotten ' soon afterwards. His handwriting is an illiterate scrawl and his manuscripts had to be drastically edited before a printer could deal with them. Again, ' The Pilgrim's Progress ' did not gain its success by any striking novelty of theme. The idea of human life as a pilgrimage, suggested in the New Testament, had been developed by many allegorists; one such book, written by the voluminous Dr. Patrick, had appeared not long before Bunyan's. Yet there was a clear point of difference. In all the other allegories of pilgrimage the characters were merely conventional puppets of virtue or vice; in ' The Pilgrim's Progress ' they were most real men and women. Bunyan had seen and known them all, and draws their portraits with astonishing deftness, with the most engaging blend of kindliness and satire. They have their conterparts, too, in every age. We still meet Mr. Byends, disdaining those who ' are for holding their notions though all other men are against them; but I am for Religion in what, and so far as, the times and my safety will bear it '; and Mr. Facing-both-ways, and the young woman whose name is Dull, and the heroic Mr. Greatheart, whom we could ill spare to-day. Beyond question, it is this company of living people met by Christian and Christiana on their journeys that give Bunyan's work its vitality and perennial charm, together with the magic of his style, felt by all who value English prose. He had read few books, but that which he had almost by heart was the Authorised Version of the Bible. Its idiom had become his own; its simplicity, clearness, and beauty of cadence reappear on every page of ' The Pilgrim's Progress.' "

" The Pilgrim's Progress " was by no means Bunyan's only work. How enthralling was and is " The Holy Wall." In early days we read it as and even more keenly than Jules Verne, Ballantyne and the like. Is it read to-day? Then there is " Grace Abounding." Have our Church leaders and ministers to-day ever read it for themselves? And what pages of literature from English classics can give us better than the following from " Pilgrim's Progress "? Surely it is one of the noblest passages of English literature describing the passing of Mr. Valiant-for-Truth:

" My sword I gave to him that shall succeed me in my pilgrimage, and my courage and my skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought his battles who now will be my rewarder.

"When the day that he must go hence was come, many accompanied him to the river side, into which as he went he said, *Death, where is thy sting?* And as he went down deeper he said, *Grave, where is thy victory?*

"So he passed over, and all the trumpets sounded for him on the other side."

They threw the tinker of Bedford into goal. For twelve and a half years he languished. But they could not kill his spirit! A Bunyan free might have lived and died mute and inglorious; a Bunyan gaoled lit a candle that goes shining down the ages.

Our Public Schools and Religion Religion is being crowded out of the life of the younger generation, and parents are too often responsible for this during the plastic years when character and the main direction of the mind are concerned. Education and sport, the planning how best to train the young in secular knowledge and the provision of a good time divert the attention of parents from what ought to be the most important of all subjects. It is one thing to impress upon the young that the future is theirs and they must fit themselves to compete with their fellows in life, and to provide them with as much amusement as possible during their youth. It is quite another matter to give them true appreciation of the claims of God and the provision made for their highest well-being by the Saviour. Consequently religion has become an "extra" in the thoughts of many young people who look forward to the time when they will be emancipated from the observance of spiritual duties!

All this is inspired by an address given recently by the Headmaster of Westminster School, Mr. J. T. Christie, on the subject of Public Schools and Religion, in which he warned his hearers about the wrong emphasis which might be imparted to religious teaching in public schools—the substitution of conduct for religion.

Mr. Christie said that "the public schools, like all thoroughly English institutions, gave a vast importance to behaviour. All the powers of religion were enlisted on the side of good conduct: sermons were exhortations to play the game; Confirmation was a clearing house for past failure and future resolves; and private prayers were an expanded version of 'Please make me a good boy.' He knew that this state of things was passing away, and it was unfair as a description of what was going on, but much of it was still left, both in schoolboys and adults. It substituted conduct for religion. It centred the mind on self, its failures and successes; and it superseded the unattainable ideal of the Christian life by the eminently accessible ideal of the good fellow and the gentleman, which might be low or high, according to the varying tone of the community. Meantime religion itself was regarded as an extra, a cult for those who liked that sort of thing. This substitution of ethics for religion was one of the worst and commonest betrayals of the religious ideal of education."

Speaking of the need to safeguard natural religious instincts, Mr. Christie said "there was a religious instinct in the mind of the very young child. 'The two nicest people I know,' a child of four once said to her mother, 'are God and Trotty' ('Trotty' being the nurse). In many homes thirty years ago, and in some to-day, that remark would have been branded as irreverent, and met with a sort of shocked face, thus suppressing the little growth of religion in a wild state; and possibly the chance would have been taken to impress some fragment of dogmatic theological religion for which the tender mind was absurdly unprepared. That was the way in which permanent harm was done to the natural growth of a religious ideal. It had two effects: the religious instinct would not find a natural outlet in any religious observance, and mature Christianity, as represented by adults, would be associated with what was compulsory and full of prohibitions. There were many to-day suffering from repressed religion."

It should be remembered that the home of religion is the home where parents live, and until parents realise their true responsibilities we shall have the repetition of the sadness of many parents of to-day. Unfortunately a race of parents is prevalent to-day who have neglected religious observance altogether.

The Congress of Freethinkers In opposition to the London Congress of the Union of Freethinkers, the World's Evangelical Alliance gladly shared the Service of Witness organised in Westminster Abbey on Sunday, September 11th, and the Council was represented in the Procession of Witness which was part of the Service.

While we should be thankful for all such occasions to manifest Church unity and our common Christianity, it is open to question whether the publicity given to the Congress of Freethinkers has not been overdone. It is all to the good, however, if this publicity has tended to awaken many to a sense of the need for definiteness to-day. We have with thankfulness seen evidences of a return by some outstanding Christian leaders to Truth which they and some of their friends have fought against, or wished to diminish in its fulness of Divine Revelation. There is no antidote to the poison of rationalism like the full-orbed Gospel of Christ, always and ever the Sword of the Spirit. If this was recognised and acted upon, how great and widespread would be the power opposed to all forms of anti-Christianity, whether known as Communism, Freethinking, or Rationalism. What is needed to-day is a new sense and force of spiritual fellowship based on the unity of the Spirit which pervades and energises the One Body, which is the true Church of Christ.

Spiritual Fellowship "The true Church is a great spiritual fellowship and where the spiritual fellowship is lacking there is no Church." This is profoundly true, and needs emphasising. But everything depends on what conditions the spiritual fellowship. Is it merely the union of a number of men and women who have identical spiritual ends in view, and wish to combine for attaining these ends? These ends may as well be humanitarian as Christian, and there is a world of difference between the two. The Church is the Body of Christ, whose members are made one with Him by His Spirit, and grow up into Him their living Head in all things. They must be filled with the Holy Spirit—a Divine Person—and it is the possession of this Spirit which gives them their spiritual relationship one to another, and to their great Head. There is certainly room for all sorts and conditions of men in the Christian Church, but they must all partake of the one Spirit, and be possessed of the same attitude towards the Head. We are apt in these days of watery creeds and sentimental brotherliness to overlook the fact that a man must be born from above to enter the Kingdom of Heaven, and to work effectively for its advance. Everything depends on the character of the spirit with which men are inspired, and it is impossible for any man to be true to the Spirit of Christianity unless he accept the fact of Christ as the Divine Son of God, and have His Spirit abiding in Him. Much of the popular teaching of the day overlooks the birth from above, and the supernatural help given by God to the Body of His Son, which is the true spiritual fellowship, and the only spiritual fellowship which can be called truly Christian, and this Body can and does embrace all types of men and all descriptions of true believers in their Risen Lord.

Defeat of the Spanish Armada Few newspapers drew attention to the fact that the end of July marked the 350th anniversary of the defeat of the Spanish Armada. Honourable mention should be given to *The Times*, also to *The Christian*. The former inserted an arresting leading article, drawing attention to the fact that the defeat was finally due to an act of God. In order to escape Drake's attack from the rear the Spanish fleet sailed into the North Sea, intending to sail round the north of Scotland, and to make for Spain. The weather, however, suddenly changed, and great gales of wind drove the Spanish ships towards the Orkney Islands, where some of them ran aground and others were dashed to pieces by the waves. Nor did the hurricane cease when the others turned southwards, and many were wrecked on the coasts of Ireland, Wales, and the Isle of Man. In a brief letter to *The Times*, the General Secretary of the World's Evangelical Alliance, thanked the Editor for the leader, and drew attention to the fact that the monument to Drake on Plymouth Hoe bears no name of the great Admiral, but simply the arresting words: "He blew with His winds and they were scattered." We quote the following paragraph from a helpful article on the subject in *The Christian* —

"From the defeat of the Spanish Armada, complete independence from the power and authority of Rome was secure both in Church and State; and, as a nation, England has been essentially Protestant ever since. Queen Elizabeth, in reviewing the experiences of 1588, declared, 'It was not our fighting which really conquered the Spaniards, it was God who gave us the victory.' In commemoration of this historic event she had a medal struck, which became very popular, bearing the inscription, 'He blew with His winds, and they were scattered.'"

World Mission Notes

British and Foreign Bible Society The Annual Meeting of the British and Foreign Bible Society is a tonic, and its Annual Report a remarkable testimony to the Missionary interests of the Society, which may be referred to as the inspirer of Missions.

During a period of 12 months which immediately preceded the commemoration of the 400th anniversary of the English Bible the British and Foreign Bible Society circulated 11,318,575 volumes of Holy Scripture, and the total number of languages on the Society's present list was brought up to 723.

In the annual report of the Society for the year ended March, 1938, it is stated that the circulation of volumes was only 25,373 fewer than in the previous year, and as in China and Spain war had reduced the circulation by more than 1,000,000 this result was remarkable. The total of 11,318,575 books was made up of 1,151,099 Bibles, 1,379,509 New Testaments and 8,787,967 portions. The number of Scriptures in English circulated by the Society was 920,000—a notable increase of 132,000 over the previous year. The Hibernian Bible Society distributed 96,594 copies of the Scriptures and contributed, along with other friends in Ireland, £4,486 to the British Society's funds during the year.

During the period under review twelve new versions were produced, eight of which were for Africa, one for Asia, one for Europe —Yugo-slav Romany—one for Oceania, and one for South America. New Testaments were issued in six more languages. Great interest was taken in the publication of St. John's Gospel in Sakata, the 1,000th language into which some portion of the Scriptures had been translated.

In spite of the fact that civil war raged in Spain and that the international situation on the Continent was sometimes menacing, the work of distributing the Scriptures in Europe showed an increased circulation of 38,000, the total being 1,573,000, against 1,535,000 in the previous year. Italy registered an advance of 26,000. Everywhere in Central Europe, with the exception of Germany, where 15,000 fewer books were disposed of, there were gratifying improvements.

In China 3,031,000 volumes were circulated. This was a decrease of 915,000, but in a land ravaged by war the result was amazing. Japan reported a sale of 501,000, an increase of 35,000. It is noted that when Hankow became crowded with refugees many of them, discovering that they had left their Bibles at home, sought out the Central China Bible House and purchased new ones.

At the end of March, 1938, the Society had 5,473 auxiliaries, branches, and associations in England and Wales, and about 5,000 auxiliaries and branches outside the United Kingdom, mainly in the British Dominions and Colonies. With an expenditure of £385,348 the accounts for the year showed a deficit of £7,256. Since its foundation in 1804 the Bible Society has issued more than these about 124,484,000 have been in English. 498,000,000 copies of the Scriptures, and of

For Those Who Do Not Read the Bible Is the wide circulation of the Bible an excuse in the minds of some for abandonment of its study? We sometimes think when we listen to the splendid and gratifying figures that are published that the Bible is more honoured outwardly than inwardly—that its possession by others is a salve to the consciences of some who have it in their homes and do not use it. The nation owes its moral outlook to the teaching of the Bible. Its morality has been fashioned on its doctrine of the Word, and unless the springs of that morality are tapped it may disappear. There are ominous signs that Christian morals are being abandoned by those who owe everything to Christianity and only by the study of the Word can we, at home or in the Mission Field maintain the righteousness that exalteth a nation.

China Inland Mission Recently we sent to China a gift received and allocated for relief of those in China suffering through the war. In acknowledging this gift an esteemed representative of the China Inland Mission writes:—

"Whilst we are pressed on every hand by people in dire need, I waited till some special cases of need might be met out of this fund. The Bible woman who preaches the gospel in the refugee camps under our care lost all her worldly possessions through a robbery.

Returning home one evening after spending the day preaching in the camp, she found that robbers had entered her room and carried off all she possessed beyond what she was wearing, so I handed her a few dollars with which to purchase cloth to make some new garments with.

"In our camp there is a Moslem family of father, mother and four young children; the man was a jewel merchant up till the time of the war, but at a few minutes' notice he had to remove his family from the war area and escape with a few dollars and the clothing each was wearing. They came into the Concession for protection at a time when bombs were dropped on the Great World, and his wife had her left leg badly injured by shrapnel. When their money was used up and their best clothes pawned in order to purchase food they were obliged to find shelter in our camp. Here they watched the disinterested way in which the missionaries put themselves about to help people in distress, and they began to think that there must be something in a religion which would make foreigners act in such a way. Then the Bible woman mentioned above appeared on the scene and began to preach the gospel in the camps, this man and his wife listened attentively and later began to attend Sunday morning service in our hall, and as far as we can judge they are real enquirers, so we can but pray that the Lord will lead them on. The man is anxious to do something to help the family, so I handed him a few dollars with which to make a start in selling foodstuffs. I have also purchased fruit to give to some of the wounded soldiers still in hospital.

"The war goes forward with all its awful brutality and destruction of life and property. Some of the wealthiest parts of China are now lying in ruins, but Japan is gaining nothing from all her vile actions, and if the truth were known she would be glad to sue for peace."

A Chinese Call to Prayer Signed by a number of missionaries as "A group of Christians in China," an arresting plea for prayer has reached us, which we gladly reproduce. Although September the first has passed, the Call to Prayer is cumulative, and we emphasise the request the Call makes that there may be weekly united intercession on behalf of both China and Japan. The Call says:—

"This letter is being sent to you, and to Christians throughout the world, with an earnest request for united prayer in which we trust you will be glad to join.

"It is now a full year since the beginning of the 'China Incident,' and at the present writing it seems as if hostilities will be prolonged indefinitely. We need not write at length concerning the great loss of life, and the wanton destruction of property, for these facts are known universally. We all are burdened with grief at the great calamity that has befallen us, and who can tell what the end may be?

"In the Old Testament we have the story of the city of Nineveh. The prophet Jonah had informed the city that because of its sins it was about to be overthrown. The people of that large city gave attention to the words of the prophet, and in fasting and prayer repented from their evil ways, and the city was saved from destruction (Jonah iii. 9, 10). God's mercy is everlasting and unchanging. We believe that He Who forgave and saved Nineveh is also willing to save China and Japan if they both repent as did Nineveh and place their trust in Him.

"We therefore, a group of Christians in China, send forth this Call to Prayer. We suggest that the first of September, 1938, be observed as a special day of intercession, that God may grant a speedy and righteous settlement to this present frightful conflict. We trust that where it is at all possible, individuals, groups and churches will spend all, or at least part, of this day in both fasting and prayer (Dan. ix. 3). And that this special day of prayer will be followed up by weekly united intercession on behalf of China and Japan. Both these nations are suffering bitterly for their sins; let us therefore pray earnestly that they may turn from the futile methods of warfare to the acceptance of Jesus Christ as the Prince of Peace to guide their destinies.

"As a member of the Body of Christ, will you not join us in this special intercession, and then continue with us in waiting on God for His gracious intervention and succour?"

Congo Missions: Diamond Jubilee Celebrations Mr. H. L. Hemmens, who is visiting the Congo Stations of the Baptist Missionary Society (and is expected home in October), writes encouragingly of his experiences, and of his associations with the Congo Pro-

testant Council, which has recently celebrated the Diamond Jubilee of Protestant Missionary effort and achievement. Mr. Hemmens writes:

"This Conference was held in the early summer at Leopoldville, and was attended by about 150 missionaries from all parts of the colony. It was honoured by official recognition from the Governor-General, who attended two of its sessions and expressed his appreciation of the work of Protestant Missions, by a telegram from the Colonial Minister in Brussels and by the attendance of many Government officials and other members of the white community. Missionaries travelled by rail, steamer, road and aeroplane to enjoy the fellowship of the gatherings and to pool their experiences for the common good.

"The proceedings opened with a Native Christian Convention, which lasted for five days. This was attended by 220 natives, who represented eighteen language areas from many parts of the colony. It began appropriately on Whit-Sunday with many parallels between it and the Day of Pentecost. Missionaries told the history of missionary enterprise in the land, and older natives spoke of the conditions in which their fathers lived, for the benefit of the younger members who, happily, know nothing of them, for they have vanished before the power of the Gospel. Then the Convention, either in full session or in discussion groups, surveyed the present situation and the future task, and, finally, in the closing Communion Service, realised as never before the great sweep of the Church of Christ in Congo and pledged itself anew to the work of evangelisation and Christian living. The contributions of many of the native leaders made a deep impression and led to requests that they might be made available for special service in parts of the colony other than their own."

Unity in Diversity "The Conference proper, which lasted a week, was related to the subjects which are to form the basis of the enlarged meeting of the International Missionary Council at Madras in December. Together we considered the Faith by which the Church lives; the Witness of the Church; the Inner Life of the Church; the Church in relationship to the Community; Church, Mission, and State; and Co-operation. These topics were introduced by papers which treated them in a general way, and then in group discussion they were examined against the background of actual conditions in Congo. The findings and recommendations were afterwards submitted to the whole Conference for comment and adoption. The Congo Mission is spread over vast areas among a bewildering variety of tribal customs and sanctions. The churches are at differing stages of development and are guided by missionaries of many nationalities and societies. It is not to be wondered at that differences of opinion and judgment showed themselves. The recommendations mostly confined themselves to the enunciation of broad principles and left their application to be worked out by missionaries in relation to the conditions in which they labour. The fact that unanimity was reached in nearly every case is striking evidence of the presence and power of the Holy Spirit. So also, was the rare atmosphere of fellowship and worship that prevailed from first to last.

"This Diamond Jubilee Conference will be a landmark in the evangelisation of Congo. Missionaries and native Christians have been strengthened for their task and have received a new commission from their Lord as they have returned to their distant stations."

Missions and the Jews There are more than twelve million Jews in the world. Their persistent existence throughout the centuries in spite of unpopularity and persecution is a marvel. From this race the Redeemer of the world came. From this race the twelve Apostles were chosen—for no matter what may be said as to those who were men of Judea—they were all descendants of Israel. The work of preaching Christ was to begin at Jerusalem, the capital city of the Jewish world. The Jews have characteristics that fit them to become great missionaries of the Cross. They have genius, perseverance, high ideals and a strong sense of racial brotherhood. All these are needed, and above all they have a great contribution to make to the fulness of the Body of Christ. The difficulties in the way are the best summons to the task. We are also witnessing in many directions from among the more educated to the poorer Jews a better spirit towards their Messiah, who is not acknowledged by them to be the Messiah. To-day they are subjects of bitter oppression

and persecution. Instead of slackening in our efforts to evangelise the Jews, we must be ready to do even more for them by our prayers, by missionary effort, and by generosity towards Jewish Missions.

A Missionary Question and Its Answer

Where have Christian Missions been most successful? Hundreds of thousands of Japanese, Chinese, Indians and Africans are to-day earnest believers and faithful followers of the Lord Jesus Christ. If we ask what has led them from darkness to light, we shall find it was the proclamation of the Gospel of Salvation through faith in Christ, founded on belief of the trustworthiness of the Bible, and experience on the part of the missionaries and their converts of the power of Christ in their lives. The Gospel that has won the victory of faith has been universally the faith revealed in Holy Scripture brought to its fulness in the Lord Jesus Christ. That gospel must be preserved in its supernatural character if the work of missions is to go forward. Otherwise the whole of our missionary effort will collapse and we shall find failure instead of victory. It is a true instinct that makes Christians jealous for the honour of the Redeemer—without Him all perishes—with Him, His work goes forward to conquer.

RELIGIOUS REPRESSION IN RUMANIA

A BAPTIST PROTEST AND APPEAL

THE Rumanian Government has issued through the Minister of Cults (Archbishop Colan, a priest of the Orthodox Church) an administrative Decree which has aroused anxiety and indignation in Baptist circles throughout the world.

The Committee of the Baptist World Alliance has adopted the following resolution:—

"The Baptist World Alliance, the ecumenical organisation representing the Baptist communion, whose members in all parts of the world cherish entire goodwill to the people of Rumania and their King, is constrained to record its solemn protest against the administrative ordinance (*Decizie*) No. 26208, published on June 14th last by the Rumanian Minister of Cults, Archbishop Colan, on the following grounds among others:—

"1. The *decizie* in question is directly opposed to the principle of religious freedom, which includes liberty of private and public worship, preaching and teaching.

"2. It subordinates churches to the secular authority by denying their right to determine the nature of their church government and the qualifications of their ministers and members.

"3. It denies the generally acknowledged rights of the Church, as set forth (for example) by the Oxford Conference of 1937, in which the Rumanian Orthodox Church participated.

"4. It embodies the entirely false principle that the freedom and rights of Christian churches are dependent upon their numerical strength.

"5. Its application would involve the closing of practically all the meeting-places of the Baptist communion in Rumania.

"6. Already, before the day appointed for the full application of the *decizie*, Baptist churches have been closed under its provisions, and Baptist preachers arrested and imprisoned for exercising their right to preach the Gospel.

"The Baptist World Alliance is compelled to point out the direct responsibility of leading officials of the Rumanian Orthodox Church for this *decizie*, since the Minister whose signature it bears is an Archbishop, and the Government of which he is a member has at its head the Patriarch. The Alliance recalls the terms of the Oxford Conference Report accepted by the delegates of the Rumanian Orthodox Church: 'All Churches shall renounce the use of the coercive power of the State in matters of religion.'

"The Baptist World Alliance assures the Rumanian Baptists of the sympathy and prayer of their brethren throughout the whole earth, and appeals to men of goodwill and lovers of religious freedom in all lands (a) to voice their concern and protest in view of this serious infringement of the rights of citizens who loyally fulfil all their civic duties, including military service, and (b) to urge the withdrawal of the *decizie*, the granting of full freedom to those now subject to unjust restrictions, and the acknowledgment of the Baptist communion as a recognised cult throughout the whole of Rumania."

Books Worth Reading

THE WORK OF WILLIAM TYNDALE. By the Rev. S. L. Greenslade, M.A. (Blackie and Son. 8/6.)

This book is a valuable companion volume to J. F. Mozley's *Life of Tyndale*. It shows Tyndale as a noble champion of the truths of Scripture as well as a prince of translators. The volume begins with a short and excellent account of his life, and then goes on to set forth from his writings the doctrine of justification by faith alone, the authority and interpretation of Scripture, his evangelical view of the Church and Sacraments, and his view of the fall and sin and atonement.

Passages from his translation of Old and New Testament are quoted, and a section is devoted to quotations from his scathing attack on the Church life of his day. A concluding section on his moral and spiritual teaching completes the picture of this man as translator, reformer, and teacher of truth and life. Our debt to Tyndale can be read here. We owe more than the English Bible to him. He laid all his powers at the Master's feet and used them for His glory, and fought with his pen for the truths of the Reformation and helped to give us the liberty in which we stand.

We heartily commend this most interesting book, which enables us to listen to Tyndale himself.

W.T.R.

ENGLAND: BEFORE AND AFTER WESLEY. By J. Wesley Bready. (Hodder and Stoughton. 10/6.)

In the brief space available it is impossible to do full justice to Dr. Bready's voluminous treatise (published in connection with the bi-centenary of the conversion of John Wesley), the title of which "suggests the watershed significance of the great Spiritual Awakening to Britain." The volume, which represents many years of careful research, and is beautifully illustrated with nearly thirty plates in gravure, analyses in its earlier pages the social political, economic and religious conditions which preceded the Evangelical Revival. It continues with an illuminating and impressive account of the witness and influence of Wesley in the Revival itself (and here we may be allowed to suggest that the witness of Wesley was to the individual, and to the great evangelical truths, such as ruin, redemption and regeneration, rather than to any "social" Gospel), to which (the author remarks) "Wesley brought fellowship, and love, joy and hope; he brought also vision, radiance, power and holy inspiration." The concluding chapters of the volume are an examination of some of the fruits and results of the Evangelical Revival, more especially in the direction of "Social Reform." Here we meet with challenging as well as convincing eloquence of the author, who holds that most of the great philanthropic, religious and social reform movements of the last two hundred years sprang from the Evangelical Revival, of which Dr. Bready affirms "it was the true nursing mother of the spirit and character values that have created and sustained Free Institutions throughout the English-speaking world." We commend this volume very heartily to all our readers. We have sought for some reference to the Evangelical Alliance, but although we have failed in our quest (which does not minimise the contribution of the Evangelical Alliance to "Creative Social Service"), we congratulate Dr. Bready on his notable achievement, and the public on the fount of information available to them in *England: Before and After Wesley*.

THE CHURCH OF ENGLAND AND RE-UNION. By H. L. Goudge, D.D. (S.P.C.K. 8/6.)

All will agree with the eminent author when he remarks in his "Introduction": "There are three convictions which lie behind this book. The first is that the Re-union of Christendom is not only desirable, but absolutely necessary, if the work of God is to be rightly done. The second is that the Church of England, which by its position should make a great contribution to Re-union, is not playing the part which it ought to play. The third is that little further progress will be made without far more vigorous discussion of our differences." All readers will not follow the author in his discussions of "The claim of Rome to authority" or to "The changes necessary in the Roman Church" (it needs hardly to be remarked that the World's Evangelical Alliance does not favour any sort of re-union with the Roman Church), but Dr. Goudge (in the Epilogue) pleads with his readers to take the volume as a whole, and not to deal with individual statements apart from the context in which they are found." He is of opinion that the greatest difficulty in regard to Re-union centres in "The Church and the Ministry," but we rather think that the Church (of England) and the Sacraments contends with this difficulty. To the Anglo-Catholic Bishops, and clergy, "Intercommunion" is a first cause for disunion—and, judging from letters which we ourselves have received from certain Bishops on the subject as it concerns a "United Communion" during the Week of Prayer, the Church of England stands insecure in its claim (which the author perpetuates) to be a "Bridge Church." Undoubtedly this is a volume to read, and it is notable for its spirit of frank conviction and utterance, and its friendly handling of a difficult subject, although an important one.

WORLD COMMUNITY. By William Paton. (S.C.M. 5/- net.)

The Rev. William Paton is well known as Secretary of the International Missionary Council, and one of the Editors of the *International Review of Missions*. In these and other capacities he is qualified to speak on matters of current importance and related to the Church Universal. This volume will be found helpful in its clear and forceful interpretations, of the Church—what it means; of rebirth, and what it can accomplish, in a country as well as the individual; of the re-making of society and the sphere of social service; a final chapter deals with the duty of the Churchman. There is much that is thought-provoking, and all is far-reaching and uplifting.

THE BOOK OF DANIEL. By the Rev. Frank D. Waitz, D.D. (Thynne. 3/6.)

There are many interpretations of the Book of Daniel, and they vary, sometimes so much that bitterness and ill-feeling are aroused. This is a unique volume, true to Divine inspiration and authority, and commended by the late Dr. D. M. McIntyre. By a series of questions and answers throughout the Book of Daniel is opened up and explained.

THE JEW AND HIS NEIGHBOUR. By James Parkes, M.A., D.Phil. (S.C.M. 3/6.)

This is a study of the causes of Anti-Semitism, which proceeds along the lines of presupposition that the Jewish problem, like all others, has its roots in history and in human nature, and not in anything supernatural. The author believes that the Jewish problem will never be solved until anti-semitism as we know it to-day disappears. That day may not be far off, but if in the meantime the Jews have to suffer even more than they are suffering at present, the day will come, the day when Israel restored " shall look upon Him Whom they pierced."

LETTERS TO HIS FRIENDS. By Forbes Robinson. (S.C.M. 4/6.)

Hitherto only issued " for private circulation," this volume has now been made accessible to all. It is the record of a life of singular beauty, and of rare devotion to Christ on the part of one who was at the same time scholar and saint.

I WAS IN PRISON. (S.C.M. 1/- net.)

Edited by Mrs. Dorothy F. Buxton, and with a Preface by the Bishop of Liverpool, this little volume collates a series of touching letters (or extracts from such) from German pastors in prison for their faith. Many thousands of copies of the German edition were circulated before the booklet was confiscated by the police.

We have received a number of missionary volumes, some of which are exceptional, and all " books worth reading." *Central Africa Revisited.* By D. M. Miller. (Morgan and Scott, 2/-.) A record of a 16,000 mile tour through East and Central Africa by the Editorial Secretary of the African Inland Mission. The volume is nicely illustrated, and the whole narrative arresting. Entitled *The Clouds His Chariot*, the Annual Report of the China Inland Mission, is necessarily of outstanding interest. It carries on the story of a great work of faith and labours of love on the part of devoted missionaries, now exposed to many dangers, but all calm in faith and rejoicing, even in tribulation. What faith it is that can say, " May it not be that as an outcome of the war we are on the verge of an altogether new period of evangelistic activity in China leading to a great harvest of precious souls." *The Doctor Comes to Lui.* By Eileen Fraser. (C.M.S. 1/-.) This is the story of missionary beginnings in a part of the Sudan hitherto unoccupied before 1920. There are some striking illustrations, and altogether the narrative is arresting. Preface by the Bishop in Egypt and the Sudan. *The Way of Partnership in India.* (C.M.S. 1/-.) This volume, by Phyllis L. Garlick, is one of the " Partnership " series, packed full of information, and beautifully illustrated. *Christian Missions in Mid India.* With Preface by Dr. John R. Mott. (Mission Press, Jubbulpore. 1/3.) This is the report on a survey of Mass Movements in India, by Bishop J. W. Pickett, the Rev. D. A. McGavran and the Rev. G. H. Singh. *My Religion.* By Madame Chiang Kai-Shek. This is a small booklet (price 2d.), which is described as " A Personal Exposition by the First Lady of Present China." It is published by the United Society for Christian Literature. *Christ's Way to India's Heart.* By J. Waskom Pickett. (United Society for Christian Literature.) Foreword by the Bishop of Dornakal, and Preface by the Rev. William Paton, who points out that the significance of the movement in India towards the Christian Church on the part of groups of the depressed classes, and of the castes, are of great importance for the whole missionary work of the Church.

" SIR, WE WOULD SEE JESUS." By D. T. Niles. (S.C.M. 2/- net.)

" A book of unusual interest by a young Christian leader in Ceylon." This estimate from the " blurb " is fully justified by a perusal of the book it commends. It certainly is of interest to read the writing of a thoughtful and deeply spiritual convert. His plea for the practice of evangelism, and his recall of the Church to this its primary concern is most timely and forceful, and surprisingly fresh. As a book for discussion classes it is warmly to be commended.

J.C.L.

OXFORD BIBLES — COMMEMORATION EDITIONS.

We have received from the Oxford University Press a series of three Commemoration editions of the Bible, containing a photogravure portrait of William Tyndale, a special section giving an account of the translation of the Bible into English, including a number of facsimiles from early translations, and a presentation bookplate. Like all Oxford University Press publications, these Commemoration editions are beautifully produced, and the covers are blocked in gold, with a specially designed Commemoration device (the meaning of which we must admit is not quite clear). These volumes are eminently suited for presentation and, we suggest, for school as well as home use. Should not every child born in this Commemoration year be given such a Bible, and could any be more appropriate for the gift? The prices vary from 2/6 to 21/-, according to bindings.

We are obliged to hold over the reviews of several volumes.

All books for review under this heading should be addressed to the Editor:
" Evangelical Christendom," 19, *Russell Square, London, W.C.1.*